MODERN SERMONS BY WORLD SCHOLARS

JKM LIBRARY
3 9967 00328 4812

LIBRARY
of the
Theological Seminary
of the
Evangelical Lutheran Church
AT CHICAGO
MAYWOOD, ILLINOIS

Division BV4241
Class .S4
Shelf v.5
Ac. Vol. ~~1807~~ 7185

Modern Sermons by World Scholars

VOLUME V

HOYT TO LOOFS

D. 1056-16

H. C. Hathcock's Lib.
No. 1364

MODERN SERMONS
BY
WORLD SCHOLARS

EDITED BY
ROBERT SCOTT AND WILLIAM C. STILES
Editors of *The Homiletic Review*

INTRODUCTION BY
NEWELL DWIGHT HILLIS
Pastor of Plymouth Church, Brooklyn

IN TEN VOLUMES
VOLUME V—HOYT TO LOOFS

FUNK & WAGNALLS COMPANY
NEW YORK AND LONDON

COPYRIGHT, 1909, BY
FUNK & WAGNALLS COMPANY
Printed in the United States of America

JKM Library
1100 East 55th Street
Chicago, IL 60615

CONTENTS

VOLUME V

PAGE

CHRIST'S VISION OF LIFE—*Hoyt* 1

THE ESSENTIALS OF PERSONAL RELIGION—*Hunt* 17

HUMAN ENDEAVOR IN WORLD-MOVEMENTS—*Huntington* 35

THE TEMPTATION ELEMENT IN SUFFERING—*Jacobus* 53

OUR DUTY TO THE WEAKER RACES OF MEN—*Franklin Johnson* 71

THE CHANGELESS CHRIST—*Herrick Johnson* 89

THE ABIDING SIGNIFICANCE OF JESUS—*King* 105

THE TRUE AMBITION—*Knowling* 125

THE CONFLICT BETWEEN REALISM AND IDEALISM—*Kohler* 137

THE KINGDOM OF GOD—*Ladd* 149

THE REVELATION OF GOD IN JESUS CHRIST—*Lobstein* 175

THE TRUE SENSE OF HONOR—*Loofs* . . . 193

7/85

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_C0-ABU-084

HOYT

CHRIST'S VISION OF LIFE

ARTHUR STEPHEN HOYT

Professor of homiletics and sociology in Auburn Theological Seminary, N. Y., since 1891; born Meridian, Cayuga Co., N. Y., January 3, 1851; graduated from the Auburn (N. Y.) High School in 1868; from Hamilton College, 1872; taught English and public speaking in Roberts College, Constantinople, 1872-75; graduated from Auburn Theological Seminary, 1878; ordained by the Presbytery of Freeport, Ill., 1879; pastor at Oregon, Ill., 1879-86; professor English literature and public speaking at Hamilton College, 1886-91 (D.D.); author of "The Work of Preaching" and "The Preacher."

CHRIST'S VISION OF LIFE

Prof. Arthur S. Hoyt, D.D.

"Lift up your eyes, and look on the fields, that they are white already unto harvest."—John 4 : 35.

Men are ranked by their vision. In a very real sense, the vision makes the man. It gives him his reach and his power. One man sees nothing new in the materials of life and work, and he becomes one of the world's drones, or one of the world's blind drudges. Another man sees an engine in the kettle, a new language in the clouds, an angel in the marble, a hero in the child, a people in the multitude, and he becomes an inventor, an artist, a prophet, a statesman.

One man keeps his eye on the ground; he never looks beyond the day or the earth. He is a comfortable or restless mole, with no eyes beyond his little burrow. To him man is a coarse or delicate instrument of work, a servant or a master in the workshop of the world; a bundle of instincts and desires that must fulfil their destined place, a body to be reduced to its chemical elements—a life to be lived out through instincts and maxims of experience for itself and the little company that calls it friend—and then the end a blank

or a mystery. Another man lifts up his eyes. The ladder of his life does not lie flat on the ground, but as in Jacob's vision, it is raised to heaven, and there are angels of God ascending and descending upon it. In all the intricate wheels of life there is a spirit that gives it significance and direction. The true movement is upward, working out the beast. Man is a living soul and not a curious refinement of matter. He has relation to every other life—and to the life above all and in all. He can not live for himself or the day. His true end is to glorify God by seeking those things that are likest God. And whatever he does and whatever touches him, the duty and the pleasure, the interesting and the trying experiences of life, have their value only as they contribute to his growth and service as a child of God.

Christianity gives us this spiritual vision of life. It is Christ's view of man. It has striking illustration in the passage from which the text is taken. A crowd of Samaritans were coming out of Sychar attracted by the word of the woman—"Come see a man who told me all things that ever I did." They were drawn together by curiosity, as any crowd of men might be. We would not think them very interesting or very promising. The disciples did not think them so. They were not a pure race; half Jews and half Canaanites; their religion was as impure as their

blood; they were low in the social and moral scale. You couldn't expect any good from them. They were a dry and unpromising field. Christ did not think so. He saw men as they really were. He knew what was in man. And He says to the dull-eyed disciples: "Lift up your eyes, and look on the fields, that they are white already to harvest."

And this was always the mind of Christ. His eye was single, and He was full of light. He saw things whole and He saw things clear. He looked through all the disguises and wrappings of life, all the artificial barriers that hide and divide men—and saw the real man, the essential man, man as a living soul, a child of God. An hour before, He had met the woman at Jacob's well. She was ignorant, superstitious, degraded. We should be tempted to withdraw from her as contagion. What would she know of God? What could she have to do with Jesus? Surely, she was too low in the scale. And yet, notice how Christ dealt with her! What courtesy, what kindliness, what understanding! No selfish attitude of superiority to her, no haughty condescension, no speaking down to her! He recognized her spiritual nature, the secret need and craving of her heart. He tried to awaken it, and then to satisfy it. To this ignorant, superstitious, degraded woman He spoke, as tho it were hers by right as well as His, the loftiest truth He ever spoke to man—the spiri-

tual nature of God, and of all true worship of God.

And so it was with Christ always. He was a revealer of life. He spoke to the best in man and called it forth. Only the hypocrite shrank from Him. Little children went to Him, and the broken-hearted and sinful knew Him as a friend. He saw in Peter and John, the rough fishermen, the open-mindedness and loyalty and courage of great apostles. He saw in the sinful woman who washed His feet with tears of penitence and wiped them with her hair, not the outcast, but the soul washed of its sin, capable of great love and sacrifice. He saw in Levi, the despised tax-gatherer, that poverty of spirit, that hunger after a better life, that would make him a true disciple and the writer of the first gospel. He saw in Saul the conscientious Pharisee, the religious zealot, the capacity for profound conviction and sustained enthusiasm and unwearied labor that made him the missionary apostle.

It was the vision of the white harvest fields of human life that scattered the early disciples everywhere preaching the word, and in a single generation made men messengers of the Christ, from the pillars of Hercules on the west to India on the east. Paul had come to the western limits of Asia. He looked across the Ægean and saw the shores of a new continent. His heart was filled with a great

longing to tell them of a Father's love and awaken in them a sense of sonship. And so he went to sleep—with his mind full of thoughts and hopes for the Western world. And he had a vision that night that changed the shape of Europe, made possible a Christian civilization of to-day and a Christian nation beyond the Atlantic. A man of Macedonia stood before him with the cry which has been a watchword of Christian missions ever since, "Come over and help us." No church or Macedonian ever asked Paul to come. Then, as now, men were ignorant of their high calling, or indifferent to it. God sent the vision, and not man. It was God who saw the worth of man, and felt the need of man, the tragic failure to realize his birthright. The Master met him again in the person of a brother man, and gave him a vision of man's worth. Man is the greatest word next to God—and God is calling from every land. Wherever men are living without the filial spirit, with dumb and numb souls under a low sky—there God is calling. It is God's vision, but it is the vision of man. He may be a naked savage or a civilized outcast, but he is a possible child of God. For him Christ came. For him Christ died. And Christ shall not see the travail of his soul and be satisfied until men shall assert their kinship in Christ, and have faith in Him as the Master of their lives.

It is the vision of the soul of man, its worth, its need, its redemption, that has written the best chapters of the Church, the story of loving and self-denying service in many lands, of heroic devotion to the spiritual good of the nations. It made the glory of the later Church, as of the apostolic. The labors and trials of the apostles were repeated in many lands. It sent Ulfilas to the German forests, Cyril and Methodius to the fierce tribes of the Danube, and Augustine as the angel to our English fathers.

And modern missions, the brightest era of the Church, have been led by the same vision. For the first time something of the greatness of Christ's thought has been seen. Men begin to have the mind of Christ in His view of the world. Man is thought of as mankind. The differences of race and land and tongue are superficial. The oneness of mankind is essential and vital. Christianity is a world-religion or it is only an imposture. It is for all men or it can be nothing to any man. "Christ is the propitiation for our sins, and not for ours only, but for the sins of the whole world." That makes God a missionary force for the elevation of the lowest and farthest man. And in this vision and hope the finest men and women of our time have labored. It sent Livingstone and Moffatt to make bright a dark continent. It led Judson to decline the finest home parish that he

might be the apostle of Burmah. It made Paton and Chalmers a blessing to the South Seas. It made Burns and Morrison the seed of the kingdom in China. It made Verbeck a creative force of the new Japan. It gave Cyrus Hamlin, rightly called one of the half-dozen greatest Americans, to the enlightenment of the youth of Turkey. After all the world's captains, with their guns and drums, are silent, shall these men shine as the race's real benefactors. "We politicians only play with the fringes of life," says Mr. Lloyd George of the present British (Cabinet) Ministry, "but the Church deals with the greatest problems that touch human destiny—life, death, and the hereafter."

It is this spiritual vision of life—this power to see "the future in the instant," the white harvest fields where life is the poorest and most forbidding, to see

> That God is on the field when He
> Is most invisible

that gives to man the hope of the new heavens and the new earth, and to Christian workers their joy in the hardest sowing of the seed.

The dull-eyed world says: "There's no good Indian but a dead Indian." But Dr. Riggs, who labored for forty years among the Sioux, and whose "Mary and I," the story of the frontier log cabin, is the very idyl of beautiful life, said, "I went to my work thinking

of the Indian as an Indian, but I soon came to think of him as a man." The world says: "The negro is a brute, fit only for the servile work of the world"; but the vision of Christ speaks through thousands of great-hearted lives, "Give this man a chance, whom your own civilization has kept a brute. The soul of the black man is as precious in the sight of God as the soul of the white." The world speaks of the Chinaman as "a yellow peril." Let him alone or exploit him. Keep him in his own land! But the vision of Christ, speaking through that noble statesman, Mr. John Hay, and the most prophetic men of the Church, says, "The Chinaman has intellectual and spiritual capacity of the highest order. We shall yet see in the East the highest development of Christianity." The world says: "He is only a Dago. He may do our dirty work, but he is not one of us. He is a menace to our society by his low standard of living. The sooner he goes back to his own land the better." But the mind of Christ says: "He is a countryman of Dante and Petrarch, of Raphael and Angelo, of Verdi and Salvini, of Cavour and Mazzini and Garibaldi. He still has the soul of music and art, of liberty and religion. It is the noblest work to touch that soul and make it live again."

Take the rude, wild life of our frontiers, where the elemental passions of men seem at times to rage in their fury. "The frontiers

of civilization," said Henry Ward Beecher, "are the fringes of hell." But a "Sky Pilot" sees behind these rough faces and hard conditions the capacity for pure feeling and heroic devotion, and in that vision he preaches the Christ without whom men can not live the life of men. Or, take the more hopeless and sodden mass of some great city; you may go where Sin has stript off all her garments of beauty and appears in her hideous and repulsive deformity. People are crowded together in unwholesome conditions, where a decent family life seems impossible.

> Worse housed than our hacks and our pointers.

They can not earn the wages of a decent living. They labor sore, and die without thought and without hope. And we may be tempted to turn our eyes from the unpleasant picture and try to forget it. "I always shut my eyes," said a society woman, "when I have to go down Third Avenue." But the Christian heart tries to see through the eyes of Christ, with His divine pity for the multitudes and His faith that—

> Beneath the veriest ash there hides a spark of soul
> Which, quickened by love's breath, may yet pervade the whole
> O' the grey. . . .

Such a faith makes Miss Jane Addams say

that the people about the Hull House are the most interesting people in the world. Such a faith makes Mr. George love the children of the "Junior Republic." Such a faith has nerved Mr. Jacob Riis for a lifetime to write and speak for the poor, that he might touch the conscience and heart of the more fortunate; that he might lead to wiser and more devoted labors for the redemption of our metropolis.

When Dr. Thomas Guthrie, the great Scotch preacher, had left his beautiful country parish of Arbilot to begin the work of St. John's, in the heart of the worst district of Edinburgh, he was standing one day on the George IV bridge, which spans the Cowgate, looking over the crowded tenements and the narrow closes in their filth and squalor and sin, longing for green fields, and thinking with a heavy heart of the terrible task before him, when he felt a heavy hand on his shoulder and heard the gruff, hearty tones of Dr. Chalmers, who had a prophet's eye and a prophet's voice, as with his other arm he swept in wide gesture over the parish, "A magnificent field of operations, sir—a magnificent field of operations!" This was Christ's vision. Would that the Church everywhere might get the vision, that she may no longer half play at missions, but devote in earnest the great resources of men and money God has given her to the work of home and foreign evangelization! "Lift up your

eyes, and look on the fields, that they are white already to harvest!''

The vision of the spiritual value of man will keep our faith true, free from all unnaturalness and unreality. The gospel of Christ is a redemption or it is nothing. It is the word of our Father, His very life exprest in a human way to win and help us to be men; or, if it is not that, then it is but the refinement of human reason doomed to pass away, to be covered up by something else. I suppose all thoughtful men have had the feeling at times as tho they were hearing something far away. The English poet, Palgrave, has exprest for us this feeling of strangeness in the gospel:

Dim tracts of time divide
Those golden days from me;
Thy voice comes strange o'er years of change;
How can I follow thee?

To the sinful life the story of the gospel is too good to be true; to the worldly life it is too great to be true. The incarnation, the sacrifice of the cross, the resurrection—these stupendous doctrines, these unfathomed mysteries—what can they have to do with man, this little creature of the earth; this child of a day? But when a man gets Christ's standpoint for his life, when he feels stirring within him the power of an endless growth, or when he feels the power of evil within which he

knows is not his true self, then the story of the Christ does not seem out of proportion to the wonderful nature that he bears. In fact, the Christ of the gospel has an exact and divine fitness to the nature that we bear.

The vision of the spiritual value of life helps us to a true proportion, to put the first things first, and to keep the secondary and the trivial in their proper subjection. The Bible does not exaggerate—it speaks of things just as they are. It does not condemn wealth, but many a man is true to the old fable—a giant buried under a mountain of gold. It does not condemn pleasure, but there can be nothing more senseless and worthless than a frivolous life. And I can think of nothing that will keep one from the shriveling and hardening of the sordid spirit, or the wasting of noble powers in the petty round of withering and dissatisfying gayeties, save this vision of what a man is as the child of God, and what a man can do as the servant of God. The only way to keep this world from conquering us is to make it contribute to the kingdom of God.

You try to make the world better for your living in it, to make your life a force for divine progress, when you keep before your eyes the vision of the worth and the need of man. You can not be idle nor indifferent when you hear the cry of human need or aspiration. You can not live for yourself. You can not

please yourself. You can not get and save and spend. You can not be content with any self-cultivation, however beautiful. You can not live simply in the circle of your friends, receiving and giving social benefits. As Christ was sent into the world by the Father, so He sends us. Wealth is for use, culture is for ministry, strength is to lift up the weak. "He that is greatest among you, is he that is servant of all."

There is no inspiration to a helpful life like the vision of what a life is worth. You can never reach a man until you make him believe that you have faith in his power to become a good man. This is an element of the divine forgiveness. God says that nothing now stands in the way of His friendship, and that we can be worthy of it. "Why do you judge life by its lowest phases and faith by its low-water mark of depression?" asked the late David Swing of one of our young ministers in Chicago. "If I lose faith in man one hour in twenty-four, in the twenty-three hours I will do my work for humanity."

The secret of the happy life is to forget one's self, to get out of one's self, to cherish some interest that belongs to the kingdom of God such as shall take one into the strong currents of the race, and add to the cheer, the comfort, the self-respect of those who have not received our spiritual blessings.

If we think simply of our personal career,

"it is a story in which the losses exceed the gains." Says the hero in the beautiful story of John Percyfield:

> Our dear ones die; our affairs get tangled; our powers wane; health and youth are spent; the hearing dulls, the eye weakens; it may be a losing game. . . . But when one's interests are concentrated on something bigger than the immediate personal career, upon the social good, upon the purified soul, it is possible to be eternally, youthfully happy. No selfish idling can bring it, no dangling in museums and libraries, no aimless wandering by the mountains or the sea, no selfish pursuit of any kind whatever. It comes only through human service, and human sympathy, and human outreaching toward that which is eternal and divine. (Page 348.)

HUNT

THE ESSENTIALS OF PERSONAL RELIGION

THEODORE WHITEFIELD HUNT

PROFESSOR of English language and literature, Princeton University, N. J., since 1873; born at Metuchen, N. J., February 19, 1844; graduated from Princeton in 1865, and from Princeton Theological Seminary, 1869; tutor in the English department of the Princeton University from 1868-71; studied at the University of Berlin, 1871.2; D.D. Lafayette College, 1880; L.H.D. Rutgers College, 1890; author of "Caedmon's Exodus and Daniel," "Principles of Written Discourse," "English Prose and Prose Writers," "Studies in Literature and Style," "Ethical Studies in Old English Literature," "American Meditative Lyrics," "English Meditative Lyrics," "Literature: Its Principles and Problems," etc.

THE ESSENTIALS OF PERSONAL RELIGION

Prof. T. W. Hunt, Ph.D., Litt.D.

"For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." —Rom. 14 : 17.

In this fourteenth chapter of the Epistle to the Romans, the apostle is contrasting things of an indifferent and a negative type with those of an essential and a positive type, and strongly urging the principle that men are not to judge and condemn one another for these unimportant matters, these "doubtful disputations," as to what one may eat, whether this or that; as to the observance or non-observance of this or that day in the calendar; or as to any of these local, incidental, and purely subordinate issues. The things that are to be regarded and at all hazards maintained are the permanent, substantial, vital and indispensable things; indispensable to any life that can be called Christian; that make it and preserve it Christian. A failure thus to *live* and teach others to live is, in the apostle's view and the Scriptural view, a radical failure, and vitiates the entire moral and spiritual life of a man. Eating this or not eating it, observing this or not observing

it, that is not at all the question; but character and conduct, spiritual desires and impulses and aspirations; in fine, life in Christ with all that it involves. The kingdom of God is within us, in its reality and power; that kingdom which is "not meat and drink, but righteousness and peace and joy in the Holy Ghost." It is an earnest plea for the essentials of Christianity as opposed to non-essentials.

As to religious beliefs, these are what we call our creed or faith. If we ask how varied these forms and statements of Christian faith may be, the rational answer is, that they are as varied as Christian personality itself, and therefore must have range and area for their expression, stated now in this way and now in that, as modified by multiform conditions; stated, in turn, from different points of view as demanded by time and place and by the developing life of the believer. Such legitimate liberty of investigation and interpretation there must be if, indeed, the evolution of the spiritual nature in man is to be symmetrical and normal and in line with all other forms of high development. Christian truth, just because it is Christian, must have all the scope to which truth is entitled. This is the meaning of the apostle's repeated injunctions, "Who art thou that judgest another?" "Let us therefore not judge one another any more." Refrain, he would say, from this unwarrant-

able insistence on uniformity of religious belief by which the usefulness and very life of the Church are impaired, and "follow after the things that make for peace and things wherewith one may edify another"; follow after the essential things. Christ, when on earth, rebuked His disciples who forbade the man casting out devils in Christ's name because he followed not with them, saying, "Forbid him not, for he that is not against us is on our part." Casting out devils in Christ's name was not to be condemned simply because the one who did it was not altogether known in his Christian antecedents and could not look at truth always in the same way in which Peter, James and John viewed it; and these were, moreover, the narrow-minded disciples whom Jesus had just rebuked for disputing among themselves who should be the greatest, making a little child the fitting medium for the well-deserved rebuke. Here we reach a satisfactory ground for what we may term denominational doctrine within the province of the Christian Church, which is simply another name for a natural diversity of view, while the substance of the truth is maintained. In this sense, if in no other, denominationalism is a normal expression of that freedom of belief which is as necessary in the sphere of religion as it is in human life wherever developed. Nor is that system desirable or Biblical which would seek

to reduce this diversity to uniformity and make all Christians think and believe along the same lines of Christian evidence. While truth in its essential nature is the same wherever found, the external embodiment of it may be as unlimited as thought itself, and can not be wisely restricted. Denominational doctrine is, therefore, but the emphasis of this or that belief, dependent on the point of view taken by any particular branch of the Christian Church. This is the liberty wherewith Christ has made us free, and in which we are bidden to stand fast. Nor is this a warrant, in any sense, for what we call sects or divisions within the pale of Christendom, and by whose agency much of the beneficent effect of the truth is impaired. Partisan and exclusive orders are one thing, and tend to the basest forms of religious bigotry. Denominations expressing honest difference of view are quite another, and in fullest keeping with Christian unity and brotherhood. Untold evil has been done by this abuse of a wholesome principle, so that often, under the sanction of Christianity, truth has been falsified and thwarted in the eyes of the world. The denominationalism of the Bible is liberal and tolerant, friendly to truth under all its manifestations, freely giving and receiving every helpful suggestion by which the best interests of the Church may be enhanced. How slow the Church has been to learn the

needed lesson, that difference of the interpretation of doctrine is not heresy! If we now inquire as to what the limits and conditions are under which this personal religious liberty of belief may be exercised, we answer, that the essentials of faith, as given us in the Scriptures, must be held, what the philosophers call, "fundamental truth"; what Mr. Balfour has termed, in his treatise, "The Foundations of Belief"; that on which the Church stands and personal piety stands; the faith once delivered to the saints and which they are to transmit unimpaired to those who follow them. What, specifically, these essentials are is, therefore, the all-important question, for the discovery and emphasis of which the believer is responsible—the divinity of Christ, and of the Father, and of the Spirit; the inspiration of the Scriptures; the atonement of Christ as a vicarious offering for the sins of the world; the doctrine of man's sinfulness and guilt and consequent need of regeneration, the duty of repentance and faith and holiness of life, the immortality of the soul, and the final judgment. These are fundamental facts and truths in any complete system of Christian doctrine to which the believer must tenaciously hold, under the Scriptural injunction, "Prove all things, hold fast that which is good." We are to "hold fast the beginning of our confidence firm unto the end," taking heed unto "ourselves and the

doctrine." We are "to stand fast in the faith and hold the traditions which we have been taught," being "steadfast and immovable in the maintenance of the truth." As Titus enjoins, we are to be "sound in the faith, holding fast the faithful word as we have been taught, that we may be able by sound doctrine both to exhort and convince the gainsayers." There is such a thing as a sound faith, a valid system of truth, an orthodoxy founded on a Biblical basis, animated by a truly Christian spirit and proof against the assault of all foes, human or Satanic. Hence, with reference to religious belief and its essentials and the principle of liberty involved therein, it may be said, that the one requisite is a sincere desire and purpose to find and hold the truth, an ever-renewed pressing of the inquiry, What is truth in its essential factors and a devout study of the Scriptures in order to secure it? To such a soul, beyond all question, essential truth will be given and in ever fuller measure as the years go on.

As to religious life, or what is called religious experience, if it be asked how varied such a life may be, we answer, as before, as varied as Christian personality itself; one type represented in Paul, one in Peter, one in John, and so on through the list of the apostolic college, a study of the twelve apostles from this point of view, that of their

respective expressions of Christian character, being full of interest and practical suggestion. In Luther, we find one type, in Melancthon, quite another; in Chalmers, one type, in Robert Hall another; in Christian men, a distinctive type, in Christian women, another; in what may be called the childhood of our experience, one type, in its later stages, another; as multiform, indeed, as human nature itself. Hence, the naturalness and necessity of personal freedom in the realm of the religious life; and it is thus that the Bible invariably presents it. There are "diversities of gifts." In every man there is a gift or grace in keeping with his personal need or calling. There is a sense quite apart from technical or theological usage in which we may speak of natural religion, an order of experience, suited in its character and expression to the individual soul beneath it and behind it, thoroughly consonant therewith, and fitting in, if we may so state it, with all the individual traits of the Christian man. Personal religion is, from this point of view, eminently personal; a man's own way under the cooperative action of divine grace, of revealing his inner life, his Christian self, to the world without. These are the external evidences of Christianity as they appear in the every-day life of the Christian man; his special way of being religious, in obedience to his personality and environment. Here

again, if we inquire as to the limits or conditions under which this liberty, within the sphere of Christian experience, may be exercised, we answer, as before, that the essentials of such an experience, those common Christian factors of a religious life which must be seen to exist wherever such life is present, and which, indeed, may be said to constitute it must be possest and illustrated. It may be called fundamental experience, that which makes the Christian life what it is; "for he that in these things serveth Christ," adds the apostle, "is acceptable to God and approved of men." What, then, we may ask, are such essentials? Paul speaks of them as "righteousness, and peace and joy in the Holy Ghost." Elsewhere, in fuller recital, he calls them, "the fruits of the Spirit"—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance"; in short, Christian character in its substantial nature; Christian life with all that it means, the unquestionable presence of God in the soul in His saving efficacy. These are the experimental essentials, as distinct from the doctrinal, found in valid form and measure in every Christian, and which make it alike the subject and exponent of what Plummer calls, "vital godliness."

This view of Christianity as a life is as frequent in the Bible as any other that is presented. Christ Himself is our life. He

has come that we might have life. The way of salvation is the way of life. At this point, therefore, the supreme requisite on the part of the Christian is a sincere and an ever-enlarging desire to grow in grace by a diligent use of all the means of grace which have been instituted in the Christian Church. Christian character is essentially a growth from feeblest beginnings to full maturity; a working out of our salvation through the slow and safe processes which lie open to every soul. It is especially through the working of the spirit of life which God has freely promised us that we develop and maintain such life in its essential vigor.

So, as to religious activity, its expressions are as diversified as the moral nature of man. "To every man his work," is the Biblical way of stating it; as much so as to every man his gift or talent. There is a work adapted to him in his special abilities and aptitudes as a man and a Christian man, suited to his environment and opportunities and for which, as such, he is personally responsible. In the fervent prayer of Saul of Tarsus, "Lord, what wilt thou have me to do?" the emphasis is as much on the personal pronoun as on the verb; an inquiry on the part of Paul not only as to apostolic and religious work in general, but as to his personal part in it, just what Providence had for him as His messenger to do. From the very hour of his con-

version on through his missionary life, nothing is more evident than that the Lord had a work for Paul to do which could not have been as well done, if done at all, by any other apostle; even as that of John or Peter could not have been done by Paul. There are "diversities of operations" as well as of "gifts." Hence the necessity of personal liberty within the sphere of religious service, in the exercise of which every Christian man under the guidance of the spirit may seek and find that type of service to which he is called and for which he is fitted. Here, also, it may be urged, the denominational activities of the respective branches of the Christian Church find their sufficient reason, as exemplified in all those varied expressions of ecclesiastical activity which engage the energies of the Church and carry on its great evangelistic work. Such diversity is but another name for liberty of sentiment as to how such activities may best be organized and developed. Here is the justification, also, of what we may call, the undenominational activities of Christendom; those great religious movements under the name of "evangelism" which, in our day, have assumed such imposing proportions; which seem to have been demanded by the irresistible tendencies of the time and the moral needs of the masses, and which the organized Christian Church has hitherto failed to inaugurate and develop. By whatever

name we designate them—Salvation Army, or Christian Endeavor, or what-not—they are dominant expressions of Christian activity in its relation to the unchristian world and must not only be reckoned with but cordially accepted and encouraged. If it now be asked, as in the case of belief and experience, what are the limits and conditions under which such freedom of Christian service is to be developed and maintained, we answer, as before, there must be seen to exist in the Christian man the essentials of such service, a sincere desire and purpose, under God, to be useful in every worthy way, so that doing good, in one form or another, shall constitute the ruling passion of the soul. A valid religious belief and life must materialize in service. The internal evidences of Christianity, as embodied in truth and character, must externalize themselves in concrete form in the daily activity of the Christian. Hence the duty of a devout study of the providence of God as to what He would have us do, so that every opportunity shall be utilized as it arises. It was Paul's profound conviction that "a great and effectual day" was opened to him as an apostle. To every man and church these open doors of Christian effort are daily revealed, and the duty of the hour is to enter them and execute the service. Ever-increasing usefulness will be the invaluable result and reward.

Such is personal religion, as the Bible presents it, in its three primary factors: as a belief, an experience, and a service requiring, on the part of the Christian, the essential elements of each; and then allowing him, in obedience to the demands of his nature, all legitimate freedom of faith and life and activity. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost; a kingdom in which great general principles must be maintained, and also one in which the individual soul is at liberty to interpret and apply those principles as a free moral agent, responsible to God only for the manner in which he exercises his freedom.

Thus would the Bible save us from the danger of either extreme—that of unduly exalting our liberty so as to make it degenerate into license, or that of unduly exalting our creed, or experience, or service, so as to make them degenerate into bigotry. We are to stand fast in the faith, and also to stand fast in the liberty of the gospel, and thus be as reasonable as we are religious. Hence, we note that charity in all unessential matters of faith, experience and service is a Christian duty, so that we fulfil the spirit of the Lutheran injunction, "In essentials, unity; in nonessentials, diversity; in all things, charity"—the greatest of the graces, the natural expression of Christian character, and eminently in

keeping with the modern tendencies of religious thought. There is thus a real liberalism in the Christian Church and in the individual believer quite this side the line of any such thing as an unwarrantable license, a valid obligation on the Christian's part to look with a charitable eye on all the incidental deflections of his fellow Christians from his particular faith or experience or method of service, magnifying the vital features and minimizing the secondary; allowing ample scope to every man for the exercise of personal freedom, knowing that God is the judge of all and that to Him and to Him only every one of us must stand or fall. Even in our day, and with the increasing light the Church is supposed to enjoy, there is apparent the tendency to exalt the incidental. A somewhat recent volume which has attracted the attention of Christendom entitled, "In His Steps," may justly be charged with this injurious error, the reversal of the primary and secondary. A far more Biblical title would have been "In His Spirit." In the two oft quoted passages, "He has left us an example that we should follow in his steps," and "If any man have not the spirit of Christ, he is none of his," it is the latter passage which is the emphatic one, and in the light of which the former is to be interpreted. The question is not the technical and unduly specific question, What would Christ do were He living

under the conditions of to-day in one of our populous and civic centers? or still more minutely, How would He have conducted in person this or that secular business, in all the details of commercial life? but the vastly more important and more Scriptural question, How is the spirit of Christ to be shown in all the phases of daily duty? In the suggestive language of Scripture, even if we adopt the phrase, "In His Steps," we are enjoined "to *walk* in the *Spirit*."

Hence, a second suggestion to the effect, that the essentials of Christianity must be held at all hazards, as to doctrine, life and duty. The Christian must know what he believes and why he believes it, tho exercising his liberty under well-established limitations. He must live in the clear light of God's law, while exercising his right of private judgment, and devote himself to Christian service in that belief wherewith Christ makes free. In a word, there is and must be a standard of faith and experience and service to which every Christian, as such, is to conform; but that admitted, no man is freer than he. In the expressive words of Scripture, he is "called unto liberty." There are certain religious truths we must accept in order to be Christian; and certain types of character we must exhibit and certain forms of service we must render, the fundamental principle being, that we shall have an ardent desire to know the

truth, to grow in grace, and to be increasingly useful. If these essentials are wanting, nothing that is promised will avail us; while if they are present, nothing that is lacking will be of material harm. In the light of this truth, we have a fair and feasible way of presenting Christianity to the world, so that it may be said to be within the province of all to accept it. The kingdom of God is not presented and developed on any exclusive and uniform method. Apart from the very few primal essentials involved, every man has the fullest freedom of his own personality through which to enter it and illustrate its principles. The wide realms of religious faith and conduct and activity are ever open to his explorations under the personal guidance of the Spirit. It is a fair way of offering Christianity to the world: fully in keeping with the best elements of man's nature as a free moral agent, insisting on just enough to preserve the integrity of the system as God's revealed method of human redemption, and then committing it, in all its possible expressions, to the man himself to develop and apply along the lines of his individuality and environment. As it is fair, it is also feasible; and to that degree, that every one rejecting it is without excuse before God and his own conscience. In fine, the kingdom of God is not in word, but in power; it is not a verbal something reducible to statute to which all

disciples alike must conform, but a power, a vigorous embodiment of character, and which, by the necessities of the case, must assume multiform phases of expression. The kingdom of God is, within us, a principle of life, a regenerated manhood, by which the whole nature is transformed and set in harmony with all that is best. It is a positive something, and not a negation—positive belief, positive experience, positive service, consisting not in abstaining from this or that, but in personal devotion of the whole man, an eminently unearthly and spiritual life.

To every soul on earth the doors of this divine and gracious kingdom are widely opened, and it is his blest privilege and duty to enter in and express its principles and exhibit its spirit and do its work, and thus be a partaker alike of its responsibilities and its rewards. The Christian religion is thus characteristically personal in all the essentials that constitute it, and personal, as well, in all that pertains to the variety of its expression in the Church and in the world.

HUNTINGTON

HUMAN ENDEAVOR IN WORLD-MOVEMENTS

WILLIAM EDWARDS HUNTINGTON

PRESIDENT of Boston University since January, 1904; born Hillsboro, Ill., July 30, 1844; graduated University of Wisconsin, 1870; School of Theology, Boston University, 1873; Ph.D., Boston University; S.T.D., Syracuse and Wesleyan universities; LL.D., University of Wisconsin and Tufts; entered the Methodist Episcopal ministry, 1868; pastorates at Nahant, Roslindale, Newton, Cambridge, Boston, 1870-82; dean of the College of Liberal Arts of Boston University, 1882-1904.

HUMAN ENDEAVOR IN WORLD-MOVEMENTS

Pres. William E. Huntington, D.D., LL.D.

"For we can do nothing against the truth but for the truth."—2 Cor. 13 : 8.

The most vivid illustration that the apostle's own utterance has ever had, in human history, was that sudden, overwhelming conviction which changed Saul of Tarsus to Paul the Apostle on the Damascus road. He was a Hebrew of the Hebrews; he was ready to hale men to court and to death that dared to champion the religion of the Christ who had been crucified. He had believed the verdict of Pilate was justified; and had consented to the martyrdom of Stephen. He had no conception that outside of the orderly procedure of the temple service, and the regimen that an ancient priesthood had ordained for religious life, there was any truth to be sought for or believed. So he was against the new sect, against the very name of Christ, against the men and women who as followers were trying to spread the "glad tidings" of a new and better faith. But suddenly a transformation takes place in the life of this fiery zealot. The story makes the event take place

under the fierce noonday splendor of the Syrian sun. There was something fairly incandescent in that burning light—at least, in spiritual results the flame of conquering light from heaven seemed to reduce to nothingness all his past zeal against the Christian name and faith. He who seemed to be doing so much against it, trampling it under the iron heel of persecution, was prostrated. His career as a Pharisee ended in this catastrophe. The light from heaven, and the voice out of the light calling, "Saul, Saul, why persecutest thou me?" brought the great crisis to his soul. "It is hard for thee to kick against the goads. You are on the wrong track; it is a hard career that you have taken up, trying to beat down a great religion, and to destroy those who are ready to die for it, and for which the Son of God did die! Rise up! Go to Damascus; there you will get more light on your duty. You are to be a 'chosen vessel' for dispensing my faith in the world." This is the substance of that message which transformed this man.

Do you wonder why he said, "We can do nothing against the truth, but for the truth?" What this apostle did for the truth, starting from the scene of his wonderful change of life and purpose, forms one of the greatest records in human achievement. His work will never be forgotten by Christendom.

The proper relation of human endeavor to

certain world movements is the subject of our thought. There are some well-recognized movements, tendencies or currents of thought and action, stirring through civilized life, which are significant facts for our time. They are like the great ocean currents which move through the vast expanse of the seas, as steady, as calculable, as irresistible as are the rivers upon the continents, but of far mightier volume than any river; moved by mighty and ceaseless forces, giving a temperature to whole zones of atmosphere over wide stretches of the surface of our globe.

The movement of ever-widening human intelligence is one distinctive element in civilization. We believe it is the divine purpose for mankind. The providential plan, so far as we can read that purpose from nature and revelation both, is that mankind shall increase in intelligence. God made men to "think His thoughts after Him"; to find out His laws, unravel the secrets of His universe.

And yet, only the fringes of the earth's population are, even in this twentieth century, fairly intelligent. The typical Greek mind in that far-away bloom of Athenian supremacy is still the admiration and wonder of men; but even in that race and in that time there was no wide-spread intelligence in the Hellenic people, tho there were here and there geniuses in philosophy and poetry and art.

The Roman contributions to culture were

remarkable; the Latin race was even mightier in the formulation of law for its civil order, in construction, in letters, than it was in military prowess and in power to subdue great provinces and populations to its sway. For, while its conquests in battle are only of antiquarian interest, those other triumphs in the realm of mind have become part of the heritage of modern time and have entered into the very fiber of civilization. Nevertheless, only a small fragment of Rome's populous empire was fairly intelligent.

In the long, dark age of medieval time, intelligence, in any significant sense, was found for the most part within strictly ecclesiastical limits, and for centuries had its best products in the close atmosphere of the monastery. Not until the founding of European universities (from the thirteenth to the sixteenth centuries) did knowledge begin to broaden its domain and attempt to understand something of the material world and its manifold forces and forms of life. It is not many decades back to the time when the English universities excluded all students who did not come from families of the Established Church; and it is still true that there is not the broadest scope given to the training which these universities offer, altho they do maintain high standards for the learning that roots itself in the venerable, classical and mathematical disciplines.

Our free conditions in America have wid-

ened immensely the domain of education. Never before has it been so broadly established by government provision. It is conceived as a fundamental duty of a democratic state to see that its rulers—the people —shall be intelligent. So the vast work is attempted in this country to educate, at least in the rudiments of knowledge, all its future citizens. There are still many dark spots, and even belts, in our land, where the means of education are not found and where illiteracy is found. Our higher institutions of learning are strenuously endeavoring to encompass universal knowledge in their courses. Intermediate and elementary schools are straining every resource to include a great variety in their instruction; and now industrial education in its protean forms is crowding upon the attention of thinkers the demand that children be taught in the fundamentals of our common industries, so that they may the sooner become skilful as workers, and fitted for self-support in non-professional but useful careers.

It is a far call from the old Greek ideals of an educated state to our own American condition of thought in respect to what an intelligent republican nation should be. The movement toward universal intelligence has ever been widening and deepening. The goal has by no means been reached. There is no general satisfaction among thinkers that our

educational affairs are in an ideal condition. We are overwhelmed with the magnitude of the problem, how to give a perfect education to all members of society, how to determine what is that ideal education.

One thing is clear, namely, that the eagerness of intelligent life to conquer ignorance, to train the unskilful and broaden the thinking power of men, is tremendous. You may say that there is, after all, a considerable amount of commercialism in this realm of education; and we can not deny that there is a worldly, and even a mercenary aspect to very much of it. As long as it does pay to be keen of intellect, direct, accurate, and forceful in all mental processes, no doubt there will be those who will use every increment of intelligence for simply worldly ends, to "get on" in business, to make money, to add acres to acres, wealth to wealth, and so keep intelligence on a sordid level, busy in mere drudging for the material life.

I was interested recently to hear from an expert in the business of planting cotton mills in the South, this account of their method: The poor whites are, for the most part, the operatives in these Southern mills. They come from the countryside in East Tennessee and Georgia to these mill towns by families; men, women, and even children become part of the machinery of the mills. The mill is the best educator these people have

known: for the Church has not been able to rouse them; schools were lacking back there in the country, where a dreary cabin, no money, no outlook, made life desolate and hopeless. Now these people begin to earn money, which is paid every week. Their homes begin to have a little decent furniture, the women and children dress a little better than formerly. And, marvelous to tell, the mill-owners find it profitable and wise, even from a business point of view, to build and support schools and churches, paying the salaries of teachers and preachers. At this time these parents do not generally care to send their children to school, preferring to have them earn a small wage. But these mill-owners know that the time will come when they will see the value of schooling; children will go to school; by and by Southern State law will compel attendance upon these schools, as the law now does in some other States.

This illustrates the fact that there is a great tendency in our civilized world that is carrying the race into more and more of intelligence. More than one hundred and fifty cotton mills, recently planted in Southern States and manned by poor whites, are actually doing missionary work for a large benighted class of the South; and while spinning cotton is the direct object the humane managers are lifting a forlorn population into a new condition of thrift and character.

There is also a world movement toward an ideal civil order. One of the age-long problems of human study, a problem never yet fully solved, is, how men in large aggregations may live together in common citizenship in peace and good order. The "rule of might" has not worked well. Mere force may subjugate men into obedience, but there will come a time when that force will be challenged; the demand will be made by the governed that right shall be the only reason for the exercise of might. The rule of the *aristoi*, the best men so-called, an aristocracy, has not been finally approved. Whether the few are selected by reason of race, or blood, or wealth, or even intelligence, the oligarchy is not the ideal, does not work well in actual experience. The rule of the whole, every person sharing equally in all governmental functions, pure democracy, is impracticable; it would not work out well. What is left? Just what we have in our own American experiment still an experiment and not a settled order of civil life -that is, government by the majority. De Tocqueville criticized our representative form of government fifty years ago. We criticize it. Many times and in many places we groan under it. But along this way only is there hope, and the prospect of better and better order, better general conditions. It may not be an easy question to answer as to whose ballots shall

be counted. Shall they be only those of men, or shall intelligent women also have a share in making the majority that rules? It looks very much as if it would not be a long time before woman would come to such recognition as will permit her at least to have as much part in government as any common ignorant man enjoys, in the quiet, modest, inoffensive privilege of casting a paper ballot in the interests of morality, home and a righteous commonwealth.

But, what is the great on-moving current which is felt pushing its way through all experimentation in politics, through the fierce contests among tribal chieftains, through the grinding history of despots, kings, czars, and emperors, whatever they have entitled themselves, holding arbitrary power, trampling on the people, treading under foot their rights, holding them in the grip of a mailed hand, and under the bloody rule of a relentless and irresponsible power? This is the answer: (1) The common man wants a fair chance. The cry of common life pierces through all the ages of political turmoil, of injustice, tyranny, selfish greed and wrong—the cry for a fair chance; the right to live in freedom; the right of a man to be a man and not a slave to any other; (2) this common man wants mere government, the machinery of the State, reduced to a minimum, for it is expensive. He resents excessive taxation and has a right

to object when the so-called majesty of the nation must be exprest in battleships and armies; or in court splendor, which is the mere tinsel of a nation's real worth; (3) the common man wants peace and not war. He knows that when war comes he and his fellows in common life must bear the brunt of it; he must do the marching and the fighting; the common soldiers who fall in windrows make up the long death-rolls that tell of the desolations of war.

The providential indications are that the deep, resistless undercurrent of modern political thought is moving in favor of this common man; this common life. There is serious doubt whether socialism, as it is generally understood (and nobody is quite clear as to its meaning), is to bring in the millennial age of a perfected polities. Anything that has a shadow of a suspicion of anarchy in it should be cast out of consideration; for mob rule would spring into its terrible, disordered, tumultuous array, if the dragon's teeth of resistance to authority should be sown broadcast in our democratic soil. I can not believe that the common sense of our great American common life wants any sort of civil revolution or social upheaval. If socialism means an hysterical grasping for political power, turning out all individual property rights and overturning all incentives to individual initiative and career, it is not reasonable to think

that sensible men want it. It is not so much power that will reform abuses, as it is wisdom; power of law, power of arms, power of money, none of these will do the work of righting wrongs. It is not legislation, but character; it is not guns, but consciences; it is not wealth, but justice that will clear the air, set things in order that are out of order, and help give this common life a fair chance.

"The truth" here is that every man has rights in the social and civil order; you can not do much against this truth; you can do much for it, to help it to be recognized and enacted in the constitution of society and State.

"The truth" is that the moral well-being of every man must be conserved and defended against all immoral and endangering forces. Men may do some things against this truth, but not always.

We can not believe, as certain articles in one of our magazines represent, that fundamental principles in our American government are being held up to ridicule in some colleges of the country. Equality of rights before the law; "government of the people, by the people and for the people"; peace and not war the ideal condition for civilized society; arbitration and not "far-flung battle lines"; regulated liberty for all; no tyranny by law, or wealth, or corporate power; these are fundamental principles; the fathers an-

nounced them, lived for them, died for them. It is our part to hold them sacred, defend them, and so help to make our nation strong in the strength of the divine purposes for our republic.

We strike a great divine purpose again that, briefly and essentially defined, is the purpose to make men good, ready to do God's will. This stream of truth, as Paul conceived it, an irresistible and moving power in human history, does not regard race differences, or national boundaries. It sweeps across every barrier raised against it. The apostle felt the immensity of this truth as no disciple had felt it. It fired him with his boundless energy, he was lifted upon its prophetic inspiration so that he saw the whole Gentile world opening to his vision as an arena for divine truth. This purpose that men shall at length, in this world everywhere, "deal justly, love mercy, and walk humbly," is really the function of what we know as religion; this is its ultimate meaning. For this the prophets and martyrs lived, taught, and died; and for this the Son of God Himself lived and taught and died.

Errors will adhere to the forms in which truth clothes itself from age to age. Superstitions cling to the thoughts of men, even when they are diligent searchers for the truth, and even when they think they have found the truth. Mistaken views in dogma have

been elevated into standards for conduct. False exegesis of Bible texts has been defended as tho it were from the very oracles of God. These things are simply the incidentals in the progress of this movement of religious truth as it streams on through the minds of fallible men from age to age. Nevertheless, "the truth" as an undercurrent is still "mighty and will prevail." If we are against it, by mistake, because we are not yet enlightened, we may hope to be forgiven for our folly; but the truth moves on all the same. If we are against it wilfully and by "malice prepense," we can do nothing but make our protests and raise our feeble opposition; the omnipotence of God easily sweeps away our futile hindrances.

Ten times, in the first three centuries after Christ, did the Roman empire try to stamp out, by merciless persecutions, the growing power of this truth; but it still kept growing and deepening its hold on Europe. Mohammedanism tried to overwhelm it in the eighth century, but Charles the Hammer was the divinely ordered thunderbolt which stunned the Saracen power into defeat, and saved Europe to Christianity; and again the daring but bloody progress of the Crescent in Europe was checked in the sixteenth century, when its forces were met and overcome and driven back into their Eastern fastnesses. Islam in this twentieth century has been beating with

fearful scourging the Christian populations in the Ottoman empire; but there are signs in the darkened sky that a better time is soon coming; "Daybreak in Turkey" has been heralded by those who are on the watch-towers of the world.

All eyes are turned toward the Orient in these latter years. The light of the truth is breaking over the lands of the sun-rising. We can not easily measure the transformations that have come to pass in Japan, and are going on in China. Of course it is the outward and visible symbol of our Christian civilization, the fruits and products of the truth, as revealed in institutions, in machinery, in governmental order, that work into that Oriental life most readily and perceptibly. But civil law, and schools, and philanthropies, and literature are forming the scaffolding around which the real Christianized life of those Eastern peoples will be builded. The truth of a vital religion will surely find its home there among enlightened conditions, and be the central power to hold those millions to their proper destiny in the order of the world's advancement.

I am not attempting to define too minutely what constitutes religious truth, what is contained in that mighty current of life-giving power, making for righteousness. All I am trying to do is to attract attention to the greatness of this purpose that has divinity

behind it, and running all through it—the purpose that mankind shall be brought into fellowship with God. This is the great need of our world. This is the "great reformation"; this would revolutionize our social conditions and bring peace and prosperity where strife and bitterness have prevailed. It is easy to take narrow views of the truth and become dogmatists. Sometimes men are so narrow as they try to do something for the truth (as they see it) that they actually work against the truth. Large conceptions of the truth that is to save this world are the only kind that are safe. A man must feel as David did when he said, "thou hast set my feet in a large room"; he must feel the greatness of the truth that he is trying to promote and vivify by his personal life, or he has not yet entered into the heart of the divine thought for mankind.

It is the truth that works well for the good of men that is probably nearest the absolutely right thing to believe and live for. The impracticable theory, the untried hypothesis, the fine-spun philosophy elaborated in the closet, are not likely to do the world's work.

It is sometimes true that men choose a course that leads to catastrophe, when they supposed they were moving toward safe ends. The truth is often difficult to trace, and it needs wisdom to see the right current, when the circuitous route is better than the course

which looks direct and easy. Tennyson at one time sent these lines to Mr. Gladstone when he thought the prime minister was directing national policy in a wrong channel:

Steersman, be not precipitate in thine act
Of steering, for the river here, my friend,
Parts in two channels, moving to one end.
This goes straight forward to the cataract;
That streams about the bend.
But tho the cataract seems the nearer way,
Whate'er the crowd on either bank may say,
Take thou the bend, 'twill save thee many a day.

We are sure that there is safety and progress as we steer in the deep-running stream of the divine order. There are no "cataracts" in His river-courses where our human lives are directed to run their journey.

There is a conception of the divine sovereignty that is beautiful, comforting, majestic. It means that God is moving omnipotently along through the ages of human development and progress, not in wrath, but in loving kindness and tender mercy; is bringing something to pass in His moral kingdom that will be glorious to contemplate when we are equal to measuring it. He can not be defeated; He is irresistible. We can not do anything against Him and His truth. You may remember that away back in that time when Æschylus wrote his "Prometheus," that pagan poet got hold of this truth, as he said, "Never do counsels of mortal men thwart the ordered purpose of Zeus."

JACOBUS

THE TEMPTATION ELEMENT IN SUFFERING

MELANCTHON WILLIAMS JACOBUS

Professor of New Testament exegesis and criticism, Hartford Theological Seminary, since 1891; born in Allegheny City, Pa., December 15, 1855; graduated from Princeton, 1877; and Princeton Theological Seminary, 1881; D.D. Lafayette College, Pa., 1892; studied at Göttingen, 1881-84; pastor Presbyterian church, Oxford, Pa., 1884-91; acting pastor Central Congregational church, Hartford, 1899, 1900; acting president of Hartford Theological Seminary, 1902,3; dean of the faculty since 1903; lecturer on New Testament, Mt. Holyoke College, 1901 and 1903,4; trustee of Lincoln University, Pa., 1887-1904, and of Princeton since 1890; Stone lecturer Princeton Theological Seminary, 1897,8; author of "A Problem in New Testament Criticism" (Stone lectures); contributing editor-in-charge of the New Testament department of the "New International Encyclopedia"; editor of the "Roman Catholic and Protestant Bible Compared"; editor-in-chief of "A Standard Bible Dictionary."

THE TEMPTATION ELEMENT IN SUFFERING

Prof. Melancthon W. Jacobus, D.D.

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2 : 18.

I suppose that in its last analysis every temptation is an appeal to self-interest. Whether it be a temptation of avarice, or of lust, or of pride, it is an appeal to one's self to assert its interests over against those of some other self—over against the fundamental laws of right—over against the everlasting fact of God.

It is essentially the same, whoever the man may be that is tempted, and whatever may be the surroundings of the temptation he endures: whether it be the man of business, tempted to dishonesty in his trade, or the man of professional life tempted to unrighteousness in his calling; whether it be the clerk in the store, tempted to unfairness toward his customer, or the mill-hand in the factory, tempted to unjustness toward his employer; whether it be the student and scholar, beset by the many things which enter alluringly into the world in which he lives, or the man of every-day work and labor, swept around by

the things that lay hold of him to master him and lead him astray.

This is doubtless quite commonplace, but it becomes significant when we remember that this was the principle which ran through the temptations which were suffered by Jesus Himself. For when the tempter came to Him in the wilderness and suggested that He make the stones which were around Him into bread; when he suggested that He cast himself down from the pinnacle of the temple; when he unfolded before Him the kingdoms of the world and their glory, it was in each case an appeal to His self-interest to make the spirit of His mission a self-centered one and not one that found its focal point in God.

It was the same appeal that came to Him in His after ministry: Whether it was in His talk with Nicodemus, when there stood before Him the possibility of winning to His cause an influential follower, if He would ease away the conditions of entering His kingdom; or in His address to the enthusiastic disciples in Capernaum, when it was at His hand to let their patriotism sweep him up to the nation's throne, if He would keep in hiding from them the spiritual character of His work; or in His controversy with the fanatical Jews, when He could have saved His life, if He would have yielded to their narrow-minded bigotry; or in His training of the slow and

unappreciative apostles, when He could have gotten a quick sympathy from them, if He had allowed Himself to go along the level of their ideas, self-interest was appealed to every time.

It was appealed to in the apostles also. It was this to which Peter yielded so often and brought sorrow to his soul. It was this to which Judas yielded all the time and brought himself finally to the hopelessness of eternal death.

It was appealed to in the Christians whom these apostles gathered into the Church, as they carried on their mission work in the world. This it was that came to them in the great movements of error and wrong-living which so swept upon them to take them away from Christ. It was this that was before the congregation of Hebrews to whom was written the epistle from which our text is taken. This text is not to be read as it generally is read, but in a different and, as it seems to me, far better way.

This was a people who had been converted out of Judaism. Their conversion had cost them, doubtless, friendships and fellowships that were dear, family ties and home loves that were tender possessions, perhaps, and comforts that were almost necessary for life; but they had let them all go for Christ, in whom they believed, tho He had died on the cross, because He had died there only to rise

from the dead; and in whom they trusted now, tho He had gone from the earth, because He had gone with the promise that He would come again and come in power and might to make Himself the ruler of the universe.

But their unbelieving countrymen reminded them that this absence of their Christ was coming now to be a rather lengthened-out affair. It was all well enough to believe that He would come again, but where was the proof of His coming? If they said the proof was in the fact that this Christ was a Christ who had died and had risen again, their countrymen replied that there was no question about His death. This was evident enough. Every one had seen it. The death of a malefactor, a death that to the Gentile was a disgrace and to the Jew was a curse from God. The resurrection, however, was not so evident. No one had seen Him alive from the sepulcher, save those who were interested to have Him so seen. It was just as easy to believe the soldiers' story that He had been stolen away as to believe the disciples' story that He had risen.

Where was the proof that He would return? If they said it was in the fact that He had promised to return, it simply made matters worse; for their countrymen replied that, granting that He was alive and had ascended on high, this was just the point of the trouble.

It was time He was returning to earth, if He was coming. The generation to whom He had made the promise was passing away. He must either keep the promise to those to whom He had made it, or not keep it at all.

And with each discussion and every argument it is easy to see how the bitterness of the mockery must have increased and the sting of the insult must have struck deeper into the heart, until the cold shoulder and the open contempt threw these Christians into an ostracism that was little better than a persecution of fire and sword. They had not yet resisted unto blood—the apostle wrote them—but it was almost as bad as tho they had, and it seemed as tho they could hardly hold their faith against the pressure that was being brought to bear upon them—as tho they would be simply wearied into a giving up of the absent Christ and a return to the old religion of the fathers. In fact, why should they not go back? What was the use in staying any longer where they were? If the interests of eternity were great, then it looked very much as tho their highest self-interests pointed to Jerusalem as the place where they ought to worship and the temple services as that to which they should give their religious life.

This, in a word, was the situation in which these Hebrew Christians found themselves. Self-interest entered into it. Self-interest

was appealed to in the temptation to abandon Christ and His religion and go back to their old faith.

Now see how the apostle brings his argument to bear upon their emergency. He says to them, practically, Your countrymen have argued against this Jesus because He has disappeared from the earth. To these arguments you are yielding. But have you forgotten who this Jesus is in whom you believe? As Jews, you know the supernatural character of the angels and how high they stand in the old religion. And yet, after all, the angels are simply created beings, whose highest life is to be ministering spirits at the command of God; but Jesus is the only begotten and uncreated Son of God, whose right it is to sit upon the Father's throne and command. As Jews, you know the national place which Moses holds in the old religion—a place full of honor and glory. And yet Moses was simply a servant in the churchly house of God; Jesus was the Son in rule over the house. As Jews, you know the unique character of Melchizedek, priest of the most high God—the mysterious personage before whom the whole Old Testament dispensation, in the person of Abraham, had bowed in reverence and honor. Well, along the priestly line of this Melchizedek, Jesus had come and stood to-day a high priest superior to the whole Aaronic order.

What are you going to do with such facts as these? Your countrymen are ringing in your ears the worth and value of the old covenant—its ordinances and its institutions —stately, grand, magnificent, with the holiness of Sinai resting on them and the glory of the ages gathered round their head. Well, this is all so; as Jews you know it just as well as they do. But have you forgotten that, after all, this old covenant was simply the crude preparation which God had thrown out as the foreshadowing of the new—that under this new covenant you are now living, and in this new covenant you have the best and last thing God could ever do for you? Do you realize the finality of Christ and of Christianity? If you do, then you will understand that to leave this Jesus and His religion and go back to Judaism is the one fatal thing you could do for your souls.

This was the apostle's argument. If proof was wanted for their faith in Christ to rest upon, there was no question that here was proof enough to satisfy any and all demands. Whether Christ soon returned or not, this was the Christ in whom they believed, and this Christ was supreme over all the Jewish economy—the best, the last, the only one in whom they could believe. It was a great argument, convincing and unanswerable.

But can you not see something else was needed beside argument? Here was the "ea-

soning; but, in spite of it, the fact remained that their Christ was away from them and away from them when they most needed to have Him with them. There was no denying His greatness, but there was no denying His absence either, and there was no denying the need of His presence. The power of religion lies in the nearness of God which it brings us. It does to-day. It did then. Pantheism will always appeal more to the human heart than deism because it brings God so near to us all. And here was this religion of these Hebrew Christians characterized by an absent Christ. What then was the apostle to do? Why, around his argument he must gather the persuasive and encouraging truth of the actual nearness of Jesus to them, in spite of His being away, and make this nearness a nearness to them in the suffering that swept upon them.

How will he do it? Certainly, not so much by reasoning about it as by working in with his argument, as it moves along its grand and stately way, the blesséd cheer and comfort of the fact that, absent tho this Jesus was from their sight, He stood near to them in a sympathy that brought Him into the closest kind of contact with their hearts—just where they needed Him most. For they must never forget that Jesus had gone through man's experience in life—man's experience of suffering—in order that He might lift man up

to salvation, and that He went through this in such a way that He stands to-day a Son, whose heart can and does beat for His brethren here on earth—a high priest who can be and is touched with the feeling of our infirmities; so that the door to the throne of grace is swung wide open for every help in time of any need.

Yes, but how does the apostle know this to be true? How was it that Jesus' sufferings here on earth brought Him into sympathy and help with this Hebrew people of His who were suffering at the hands of their countrymen? Why, not so much because Jesus suffered from the scribes and Pharisees largely what they were suffering from the unbelieving Jews, but because, in these sufferings, Jesus was tempted as His people themselves were being tempted—tempted to forsake His God and give His mission up, as they were being tempted to forsake their Christ and abandon His religion. It was this tempting element in the suffering which had come upon Him which opened out His heart to them and made Him, absent tho He might be, the help they needed most to have.

You see, then, how this changes the reading of our text. We are not to read it: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted"; but, as in fact it ought to be read, "For having himself been tempted in that which he

suffered, he is able to succor them that are tempted (in that which they suffer)."

It was not that Jesus suffered from His temptation, and so was able to succor them who were tempted. There is no community of experience in this. What the sinless Christ suffered in the fact of being tempted is something so immeasurably away from and above any suffering that even the best of men can experience that it throws Him out of, rather than into, touch with us. But the fact that Christ suffered, as His people suffer here in life, and the fact that His suffering brought temptation upon Him, as it brings it upon His people, this places Him for evermore side by side with us to succor and to aid us in these hardest things which we must have in life—the things which we must suffer.

But was this the fact with reference to Christ? Did His sufferings bring Him temptation? Turn over the pages of the Gospel history and see for yourself. Take the temptations of Jesus in the wilderness. It is evident that the first temptation—to make the stones into bread—gathered itself around the point of physical need; for the suggestion was made to Him because He was anhungered. The second temptation—to cast Himself down from the pinnacle of the temple—it is evident, gathered itself around the point of popular favor; for this was suggested to Him because the people expected their po-

litical Messiah to appear to them that way—descending from the pinnacle of the temple and leading them up in revolution against the Roman power. It was not a temptation to see whether God would take care of Him in a reckless act, but whether God would take care of Him as He threw Himself in the way of the people's ideas. The third temptation—to worship Satan—it is evident, gathered itself around the point of earthly power; for this last of all possibilities was suggested because Jesus' work needed a power to carry it on to its accomplishment. And it is evident, also, that these temptations were simply the starting-point for the temptations of His after-ministry. Like some great storm which does not die at its birth, but gets there simply the impulse that sends it out along its lines of wrath and fury, to follow them on until it has spent itself—so these temptations of Jesus in the wilderness were not exhausted in that coming to Him, but followed out along their beginning lines and kept coming back upon Him in these same types—the type of physical need, in the weariness that fell upon him so often in His work; in the want that left Him no place to lay His head; in the pain of ill-treatment that began to meet Him in His home town of Nazareth and that dogged His footsteps, until it brought him to Gethsemane and the cross; the type of popular favor, in the crowding multitudes

that beset Him throughout His ministry, in the pressure of the nation's expectancy that constantly bore down upon Him, in the force of the popular politics that, if it had had its way, would have rushed Him into a revolution against Rome; the type of earthly power, that must have thrown His vision not only out beyond the land of Judea into the great world empire of Rome, but must have swept it far beyond all this into the empires and kingdoms and republics that were yet to come, along the ages, down to to-day—yea, beyond what we can see ahead of us, into all the might and power, the commerce and trade, the art and letters, the science and life that are yet to be.

Throughout His ministry these three great lines of tempting came ever back upon Him, and in them all the source from which the tempting came was suffering. For whence came the temptation in the weariness and the want and the ill-treatment of His ministry save from the suffering in them—the suffering, not simply as they hurt Him, but as they showed Him men's hatred of His work and of Himself?

Whence came the temptation in the crowding of the multitudes, in the pressure of the nation's hope, in the force of the people's politics save from the suffering in these things as they showed Him how absolutely He stood alone in the world of His work? Whence

came the temptation in the vision of the kingdoms of the world and their glory save from the suffering which the vision gave Him as it made clear to Him how utterly away from Him the pride of the world was moving? This was what tempted Him in these things to forsake His God and give His mission up.

Now, was there anything that could bring Jesus closer to these Hebrew Christians than just this fact of a community with them in the tempting sting of the suffering He had endured? This temptation which came to them to abandon their faith got its hard and sweeping power from the suffering which stood behind it; but Christ also had suffered in His ministry and His sufferings had tempted Him just in the same direction as they were being tempted. Was there any question, then, but that Jesus sympathized with His suffering people?

Is there anything that can bring Christ closer to us in the hard experiences of life than this community with us in the tempting sufferings He endured? For there can be no question that the source from which most of our hardest temptations come is the suffering with which they sweep upon us. Look at the woman in want—there in the depths of the city's darkness, poverty smiting her face and dragging her dress and starving her child. Does not the temptation to a life of shame get its very power from the suffering

she endures? Look at the man who has sacrificed himself for others, who has given to them the service of his life—thought for them, planned for them, slaved for them—and gets for it all misunderstanding, slander, abuse, persecution. Is there any question that it is his suffering that tempts him sometimes to think even God Himself unjust and give up, once for all, the duty of unselfish service the Master has placed before him? Take yourself, in business, in society, in religion, where you have to stand alone, where you suffer the desertion of those you have always counted your friends. Is it not your suffering from which comes the temptation to give up your principles, your conscience, your faith? Stand up and look out into the world where you can see it moving away from you—the thought, the feeling, the life of men swinging into lines that leave you at one side, out of date, behind the times. Is it not the suffering whence comes the tug with which temptation pulls at you to give up all effort to live among men? This has always been the power of monasteries.

It is the power of the recluse cynicism to to-day. Remember, then, no man stands under the tempting suffering of isolation—for the right, for the truth, for God—but has in Jesus Christ one who has suffered as he has and has been tempted by His suffering as he has been tempted. No man feels the

temptation that comes from the hurt of misunderstanding, or the pang of ingratitude, or the sting of desertion, but has in Jesus Christ one who has suffered and in the suffering been tempted just as he has been. No one knows what physical want and need and pain may be—suffers from them and is tempted with the suffering—but can know how along this same hard road of life has gone before him Jesus Christ. And if it be said there are sufferings plenty we have to endure that are not compassed in these groups—sufferings in the life of this modern age, sufferings in the character of these modern individuals which Jesus never knew, I bring back the answer that this is just the point of our text: not that Jesus suffered just exactly as His people suffer; but that suffering here in life, as a man who lived and came in contact with men, He was tempted in all points like as we are, yet without sin, and so knows where to sympathize with us and where to help us; for it is at the temptation point that we need assistance and not at the suffering point. We do not need to be helped away from suffering; we need to be helped against the temptation that suffering brings. "It is not the sudden blow," Mrs. Phelps tells us in her story of Angel Alley, "but the learning how to bear the bruise afterward that constitutes experience." It is not what the merchant is going to do the day the bank

breaks, but what is he going to do the next day, when he looks out into the life of poverty that stands before him? It is not what you and I are going to do as we stand by the open grave in the cemetery, but what are we going to do when we come home and settle down to the life we must live alone? There is where temptation comes, and there is where we need the saving sympathy of Christ.

Manhood and womanhood do not grow through the ease of painless living; they grow by being helped in the midst of painful living, and in spite of pain, to believe in God, to stand true to his religion and to keep their vision fast clear and cloudless on eternal things.

Here is manhood's and womanhood's eternal need in the sufferings of life. Here it is that Jesus comes to us and says, "The sufferings I have had have tempted me, as they are tempting you; so that I know what suffering means to you—can feel for you in it and can give you in it the help of God's eternal grace, which you need."

So He came to these Hebrews of our epistle. Could they have had a Christ more blessedly near to them in their need?

So He comes to you and to me to-day. Could we have a Savior more close to us in life?

FRANKLIN JOHNSON

OUR DUTY TO THE WEAKER RACES OF MEN

FRANKLIN JOHNSON

Professor of Church history and homiletics in the University of Chicago since 1892; born in Frankfort, Ohio, November 2, 1836; a graduate of Colgate Theological Seminary, 1861; was pastor in Michigan and New Jersey from 1862-73, and in Cambridge, Mass., from 1874-88; president of Ottawa University, 1890-92; in 1876, co-editor of *The Watchman;* author of "Dies Irae," "The Gospel, according to Matthew, with notes," "Moses and Israel," "Heroes and Judges from the Law-Givers to the King," "True Womanhood," "The New Psychic Studies in Their Relation to Christian Thought," "The Christian's Relation to Evolution," etc.

OUR DUTY TO THE WEAKER RACES OF MEN

Prof. Franklin Johnson, D.D., LL.D.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4 : 18.

If we take a wide survey of the world, we discover that a few of its nations control the many. The great majority, even if independent in name, are subject in fact to the will of the minority. Among the peoples thus subordinated, we distinguish some who once stood at the head of human affairs, and afterward fell back into weakness, like the Egyptians, three thousand years ago the very highest, now among the lowest of mankind. Others, who have not produced so deep an impression upon history, have, nevertheless, been active, inventive, and progressive up to a certain point, at which they have paused and stood still, like the Chinese, who preceded us in the use of gunpowder and of the mariner's compass, but who, for the last three centuries, have made little advancement. Others, like our American Indians, have always been below the plane of civiliza-

tion, and are now approaching it with hesitating steps, afraid of the dangers which they may encounter in the unknown region. The inferior races, of which we have thus considered a few examples, constitute the mass of humanity. Those parts of the earth occupied by the dominant peoples are but a few insignificant dots on the total surface, and they are not so densely populated as are some of the wider regions that sit in the shadows and wait for the light.

If we ask after the secret of the power which the small minority exercise over the great majority, we learn that it consists in several things:

Superior intellect and superior will always confer kingship on him who possesses them. He is more ingenious and inventive than others, and he has greater determination and energy than others. He studies the forces of nature and yokes them to his plans and uses them in his conquests. The Spaniards conquered Mexico and Peru, tho only a handful, because their arms were those of Europe, the creation of the thought and the experience of the most fruitful military genius, and because they were indomitable in their purpose to subdue the multitudes opposed to them, whose greater numbers made no amends for the dimness of their minds and the softness of their resolutions.

While the lower races have inferior intel-

ligence and inferior will-power, they have stronger passions. Their passions have often delivered them into the hands of their enemies. They have been suspicious, irritable, combative, fierce, destructive; so that they have been easily divided and set against one another.

The lower races, while jealous of the higher, and lightly inclined to rebellion when they have nothing else to occupy their passions, instinctively turn to the higher for guidance in moments of difficulty, and manifest the reverence for superior gifts which is natural to mankind. Kinglake has observed that the Turks are afraid of the Russians when under their native officers, but are admirable for courage when they know that an Englishman or a German leads them. Something like this is true of the Chinese, and many of the high places in the armies of this people are filled by adventurers of ability from Europe and America, who are trusted and followed in blind admiration by soldiers who would shrink from the combat if commanded by officers of their own blood.

We should not fail to notice also the power of kindness—alas! too seldom tested—which the superior races hold. The inferior, however good their intentions, have comparatively little ability to confer benefits. But, when treated well, they often admire the beneficence of the superior races, and bow down

to it. Du Chaillu gives us several instances in which African tribes claimed him as their own particular white man, and were ready to go to war in order to keep him for themselves, and almost adored him for his skill in hunting, in diplomacy, and in medicine.

These are some examples of a much larger class of things which give the superior races enormous power over the inferior, both for good and for evil. We are responsible to God for their right use. If we are faithful, we shall be blest in blessing others; if we are unfaithful, God is faithful, and will not suffer us to go unpunished.

What, in a few words, is the duty of the higher races, holding such powers of mastery, to the inferior? It is precisely the duty of a strong and capable man to those about him who are poor and feeble and suffering. The Scriptures leave us in no doubt as to this duty. "Bear ye one another's burdens, and so fulfil the law of Christ." "Mind not high things, but condescend to men of low estate." "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." Perhaps there are no words in the Scriptures more full of this thought than those which I have quoted as my text: it was the mission of Christ to preach the gospel to the poor, to heal the broken-hearted, to bring deliverance to captives, to give sight to the blind, and to set at liberty those that

were bruised beneath the heel of temporal and spiritual despotism. He was anointed for this very purpose, and He was filled with the Spirit of God that He might accomplish it. And no man is a Christian who does not share the pity that overflowed his heart and the toils that occupied his life. This is wisdom, as well as duty. There would be no "yellow peril" if we went to the yellow man with the request to be permitted to aid him in bearing his burdens, instead of the imperious command that he bear ours by becoming a "hewer of wood and a drawer of water" for us.

This spirit of Christ is very different from the spirit too often manifested by the stronger races in their dealings with the weaker. The usual feeling of the stronger races, as they contrast their condition with that of the weaker, is one of pride that they have made such advancement and have gained such knowledge and such power. Instead of looking down upon their inferiors with the pity and the love that God has for us, they look down with self-congratulation. Such is the general disposition which the superior races manifest; but on the border-land between the two, where they come into contact, the dispositions of the superior have often been tenfold worse. The sharpened intellect and the regal will have been used as instruments for the acquisition of fortunes by force or by

chicane, for the gratification of passion by purchase or by violence, and for the consequent debasement of those who have not possest wisdom or resolution to resist temptation or tyranny. We sometimes indulge the fancy that the lower races have wronged the higher by outbreaks of violence, and that the higher have been lambs led to the slaughter. It is true that there have been terrible tornadoes of ferocity on the part of the weaker races, where they have met the stronger, and have felt the power of the stronger, and these tempests have been so sudden, so vehement, so deadly, and so cruel, that they have impprest us with horror and caused us to feel that any form of vengeance is proper and holy. The wrongs which the stronger races have committed have been more cool, quiet, systematic and persistent, and hence they have not struck us so forcibly. We are astounded by the eruption of a volcano, as we are not by the dissemination of malaria; yet the volcano kills but one where malaria kills a million. If we shall study the history of the world, and survey the career of Egypt, of Babylon, of Greece, of Rome, of France, of Spain, of Germany, of England, of the United States, we shall be astonished at the long array of cruelties which will meet our gaze. It is impossible to exaggerate the blackness of much that we shall be forced to behold. Even our religion has not possest

influence enough over nations calling themselves Christian to restrain them from crime and to teach them justice, not to speak of mercy.

Let me not go too far and turn pessimist. The superior races have often shown kindness to the inferior. It is often their duty to govern the inferior sternly, that they may protect their homes and their civilization from destruction. Yet I can not shut my eyes to the rivers of innocent blood which run through our records, and to the stains of deception and fraud where there should have been only a clear and open page telling of justice and love.

There are many excuses offered for this conduct by those who engage in it. Some have maintained that the inferior races are so far brutalized by ages of degradation that they only cumber the earth, and should be utterly uprooted, or at least so far diminished in numbers that they shall give room to a population of civilized and progressive peoples; and these persons have favored a crusade for the extermination of the whole; men, women, and children. Others have declared that the inferior races are incapable of improvement, and therefore should at least be held in servitude. There are others still who maintain that civilization and savagery will always fight when they meet, and who look on the violence and wrong with philo-

sophical indifference, sustained by the theory that they are inevitable. All these poor apologies are evidences of a certain want of mental ease, of an approach to compunction; for they are so lame, so false, so wicked, that their invention can be explained only when we observe that conscience has cried out and that the man whom it has denounced has felt the necessity of some covert from its reproaches, and has been fain to content himself with such devices because no better could be found. They are an eloquent testimony against the doers of the wrong, for they prove that the soul of the wrong-doer has not been idle, and that he has not been ignorant of his crimes.

This is a dark picture. Let me turn from it to one of glorious light. In the work of missions we behold the opposite of that which has engaged our attention thus far. We behold the stronger races acting in the spirit of the text, and reaching forth their hands to raise the fallen, to break the chains of the oppressed, to open the eyes of the blind, to heal the sick. On the one hand we have a scene of cruelty; on the other, of mercy; on the one, a demon of torment; on the other, an angel of love. Let me pursue this contrast through some of its details:

It is evident that the stronger races, when they oppress the weaker, are giving to themselves an education of selfishness. How su-

premely selfish a people may become by abusing other peoples, we may learn by studying the example of Rome, long the hard mistress of the world. Her citizens became so selfish that they counted no torture of their fellows worth a thought if it could be made to contribute a momentary pleasure to them. You have seen the figure of the dying gladiator, whose agonies are fixed in the marble forever, that all generations may be moved by the spectacle of cruelties once common; he is "butchered to make a Roman holiday." You have seen that picture by Gérôme in which the Colosseum is filled with the first citizens assembled to witness the combat in which this man was slain. Gross and sensual women and hard men look down into the arena where the battle has raged, and where it is about to end in a final act. The victor puts his foot upon the neck of the vanquished and looks up for instructions. Shall he let the fallen wretch go free? Or shall he finish by plunging his sword into the palpitating heart? If the thumbs of the spectators shall be turned in one way, he will have compassion; if in another, he will slay. If the victim has fought well and awakened admiration, he may escape; but if not, and the whim seizes the throng, he will be put to death. The victim of these sports was not a citizen; he was usually a foreigner or a home-born slave, and hence unworthy of

pity. Thousands were trained to this bloody occupation, and ended their lives in it. The thirst for blood became so great that we can only look back upon it with shuddering. Yet we might engender in ourselves the same frightful passion if we took the same means. To a certain extent the cruelties of the higher races produce the same effect even now. On the other hand, I need but point, in a word, to the softer schooling given by an interest in Christian missions. Perhaps no other means of undoing the mischief of the past is so potent as this; it appeals with resistless eloquence to our sympathies, and moves us to dissolve and wash away with our tears any hardness to which we have grown accustomed.

The stronger races have sometimes been so far corrupted by their cruelties to the weaker as to lose their own strength and fall a prey to the destroyer in turn. The Romans became in time the weaker race, and the very barbarians whose forefathers they had crucified and burned and beheaded without compunction, found themselves able to overrun their territories and sack their cities. It was proved that selfishness had produced divisions and alienations, had led the people to live for the gratification of the passing moment, had undermined the family, had reduced the stamina, the numbers, and the patriotism of the population, and had thus in-

vited invasion and destruction. The effect of missions has been the exact opposite. In carrying religion and morality to others, we have secured them for ourselves; in lifting them from degradation, we have exalted ourselves; in saving their souls, we have saved our own. The reflex influence of missions has been even more marked than the reflex influence of the atrocities whose outlines we have observed.

The selfishness and cruelty of the stronger races have been avenged in part by the curious communication of diseases by the inferior to the superior. We know that the crusades, in which Europe poured out her armies upon Asia, desolating all the lands over which they marched, introduced to her shores the plague, which had been unknown to them before, and many more persons were slain by this scourge than those who fell beneath the swords of the knights who carried to the sepulcher of Christ an inhuman thirst for blood, instead of the pity which led Him to it. We know that the cholera has always risen in the East, from homes of poverty and filth, whose inmates are taxed so heavily for the support of the foreign domination by which they are ground to the dust that they could not obey the laws of health, even if they would. A degraded people is always the source of frightful infections, and the greed which pushes the inferior races down does

but open the mouth of hell to let loose these foes of our lives. The opposite course, represented by Christian missions, has resulted in teaching those to whom the minister of Christ has gone, the necessity of cleanliness and temperance, and has thus checked the advance of death. The missionary is always to some extent a physician and a teacher of sanitation. Had the higher races spent in the diffusion of the gospel one-half the money they have wasted in schemes of conquest and oppression, they might have made the entire world sweet and wholesome.

I am led by what I have just said to contrast the cost of the two systems. The system of harshness and repression has for one of its strongest motives the love of gain, and yet it produces only loss. Many of our Indian wars have been fomented by the encroachments of the whites, by our failures to keep our treaties, by our efforts to grasp without compensation the lands solemnly pledged to the tribes. But these wars have cost us far more than enough to purchase our entire continent twice over. Forty millions is not an unusual price for our government to pay for the privilege of being false to its engagements. A few men may enrich themselves by these violations of good faith, but the nation is impoverished. For still another reason the policy of violence and repression is foolish, if it is pursued with the hope of gain. When

you degrade a people, you render them incapable of carrying on the operations of agriculture, of manufactures, and of commerce; but when you lift a people up, you create a population able to engage in trade with you, to your enrichment, as well as their own. If now we look on the other side, and consider the enterprise of missions, we are impressed at once with its cost. But that is returned to us a thousand-fold through the channels of trade and by our immunity from war.

The argument thus far has been addressed to the temporal interests of men; but there are far nobler considerations. We should address ourselves to our sense of duty; the higher races ought to lift up the lower; it is an office given them by God; and they will refuse it at their peril. We should address ourselves to our love of souls; the system of repression and cruelty destroys those whom we ought to save. We should address ourselves to our sense of moral beauty; to push down those who might be induced to rise, or to stand idle and refuse them our aid, is morally hideous; and angels, searching the whole universe, can not find a spectacle more repulsive; while they can not discover a spectacle more glorious than that of nations standing on high and extending their arms to lift up those who are beneath them. In a disaster which befell a steamer in Long Island Sound a few years ago men were seen

to thrust away from their life-rafts those who did but crave the privilege of clinging to the edge; gentle women were repelled with violence and forced to sink in the water; their tender fingers were lacerated in the struggle, so tenacious was their grasp, and so determined were the fiends who denied their prayer. Have you any words to express the indignation with which you have read of these scenes? Is there any penalty so severe that you would not gladly see it visited upon the heads of the murderers? But have not nations and races often enacted the same brutal part? Believing themselves secure in intelligence and in wealth, they have stood up to declare that none but themselves should climb to their height; they have armed themselves to make good their Satanic word; and they have waged costly wars and have cast themselves down from their boasted position of superior privilege for no other purpose. Beside such examples of ferocity in an evil cause, how the work of missions shines. It is like an angel flying from heaven to the bottomless pit and lighting its blackness with his glory. I have seen in some houses a picture that seems to me to set forth well the office to which the Church is called. The scene is a stormy ocean. In the midst of it a crag rises in the form of a cross. To this a solitary figure clings, only just escaped from the billows, and still dripping from its recent

submersion. But the first moment of safety is also the first moment of solicitude for others. A hand is seen issuing from the abyss, and the rescued one stretches forth hers to grasp it. On this spectacle I ask you to gaze with admiration. It is Christ-like; it is divine. When we engage in the work of missions, we reach down from the Rock of Ages to which we ourselves cling to save some soul fast hurried toward destruction by the tempest of evil about us.

HERRICK JOHNSON

Ex-professor of homiletics, McCormick Theological Seminary, Chicago; born Kaughnewaga, N. Y., September 22, 1832; graduated from Hamilton College, 1857; Auburn Theological Seminary, 1860; received D.D. from Western Reserve College, LL.D. from Wooster University, D.C.L. from Omaha University; ordained to Presbyterian ministry, 1860; pastor in Troy, N. Y., 1860-62; of the Third church, Pittsburg, 1862-67; of the First church, Philadelphia, 1868-74; professor of homiletics and pastoral theology, Auburn Theological Seminary, 1874-80; pastor of Fourth Presbyterian church, Chicago, 1880-83; author of "Christianity's Challenge," "Revivals: Their Place and Power," "Plain Talks about the Theatre," "Presbyterian Book of Forms," "From Love to Praise," etc.

THE CHANGELESS CHRIST

HERRICK JOHNSON, D.D., LL.D.

"Jesus Christ is the same yesterday and to-day; yea, and forever."—Heb. 13 : 8.

CHANGE is stamped upon everything earthly. Nature takes on ever-varying moods. Society is in a constant state of transformation. When we visit old scenes and renew old associations, we find they are not what they were before. Even the old homestead, hallowed by tender memories, and tho kept through generations, must needs have its beloved face marred by patches of repair. Time makes furrows in the cheeks that were once full, and dims the eyes that once flashed like jewels. The soul behind the eyes is also changed with the changing years; so that neither the form nor the spirit of friends remains the same to us.

And there is a sense, of course, in which we would not have this otherwise. What would nature be without her infinite variety? A particular sunset, however gorgeous and brilliant its hues, would grow absolutely unbearable with exact, monotonous, daily repetition.

Think of life, fixt in grooves, and stamped with changelessness. It would be living death. Precious and matchless as infancy is, what mother would have her babe remain a babe?

Her chief joy is that her new-born child grows. An old infant! What an anomaly! Think of a mother carrying about in her arms and hugging to her bosom a twenty- or thirty-year-old baby! The very suggestion is both ludicrous and repugnant.

No, we love change. A world of ravishing delight comes to us through the law of development. Things that grow, having life in them, how they outrival the lifeless things manufactured in shops! The top of creation is man, and he is fullest of changing moods and wills.

If, therefore, it should be written of things and men, of nature and society, "the same yesterday, to-day and forever," this world would be a desert.

Yet this is exactly what has been written of Jesus Christ, and written of Him, too, as if it were His unique, peculiar crown and glory! There must be a sense, therefore, in which for Him to be the same to-day and to-morrow and evermore would be occasion of unspeakable comfort.

And we do not need to think long or far to find this sense. It is at the door of our daily life. It enters into our most cherished relationships. It furnishes the basis for trust. The uniformity of nature is what gives us faith in nature. It is belief in the changeless order that makes vast enterprises possible. It is confidence in man's continuing as he is

that leads to far-reaching ventures and compacts. Just as we count on the constancy of a friend, do we trust that friend.

Unchangeableness is therefore a peerless quality when we conceive of it as unity, but not uniformity; constancy, but not mechanical rigidity; the play of an infinite variety, with the fixedness of eternal principle.

What is it we want most in a bosom friend, when we and that friend come together again after long separation? That he be the same dear old trusted companion to whom we breathed our confidences, and with whom we walked in most loving and joy-giving fellowship in other years. How eagerly we look into his eyes, wondering if he is still the very same! Well, when we part with the best friend, we can not be quite sure he will be the same when we come back. But who of us has not at times wished he could be sure!

Blesséd be God! there is one being who changes not. And it is of Jesus Christ our Lord, "the chief among ten thousand" and "the one altogether lovely," that this matchless word is spoken.

So, if we wish to know what Jesus is, we only need to find out what He was, when He walked among men. What He was in the yesterday of His earthly life, He is in the to-day of His heavenly life, and shall be forever.

What was He in His earthly life? For one

thing, He was always approachable. This is one of the most remarkable qualities with which Christ is stamped in the gospel record. And is it not one of the rarest in the personal history of men? From the very necessities of public and official life, as men grow famous and come in touch with wider and wider interests, they get hedged about with more or less of circumstance and condition that hinder familiar and unimpeded approach to them. It was the setting aside of many of these stately forms and regulations by the beloved Abraham Lincoln, and the living in constant sympathetic relation with the people, the door of his great nature being ever open to their need, that so endeared this martyred hero to the popular heart.

And friendship has one of its sweetest phases in this—the approachableness it invites and furnishes. Just as we find ourselves barred from access by the conventionalities or the engagements of life, do the shadows fall on our hearts. Watch a little child. Where does it fly when trouble comes? To the one place always open to it, the one covert where shelter has never been refused—the mother's bosom. One of the glories of true motherhood is approachableness. One of the curses of a home is to have this quality farmed out to a hired nurse.

A Savior, to meet the need of simple, struggling, suffering, and often impotent and

sometimes despairing men, must be always approachable. If there is even an hour when He can not be reached, in that hour a sinner may perish. There must be no exigencies of government, no demands of multitudinous host, no public honor, no private feasts, to keep Him from the approach of one who needs His help.

And Jesus met this condition to the full. He was always approachable. On the public road, in the midst of the joyful acclaims of the multitude hailing Him as King, a blind beggar could come to Him and receive sight. In the crowded house a paralytic of years could be brought to him and get the power to take up his bed and walk. At a private feast a woman that had sinned, a harlot of the street, could come to Him, and, bathing His feet with her penitent tears, receive from His lips the gracious words, "Go in peace: thy sins be forgiven thee." Thank God, He was never shut away from the people He came to save. He had no private quarters. No inner office stamped "No admittance" and too sacred for the intrusion of honest inquiry. There was no place where He could not be sought and found. He had no business, and allowed none, that kept Him from the business of healing and helping men—of seeking and saving the lost. He was occupied with nothing that shut His ear against the cry of want. When alone in the solitude of the

night, a ruler of the Jews came to Him, and got instruction as to the kingdom of God. When weary, sitting at the well, travel-worn and seeking rest, a Samaritan woman came to Him, and got from Him a cup of living water for her thirsty soul. When asleep in the ship, timid disciples came to Him, and, waking Him, could find a calm, both for their affrighted spirits and the tossing sea. When on a march of triumph, when in a desert place, when tempted, when dying—from first to last there was never an hour He could not be got at.

He had no preengagements, not one. Anybody could come to Him—absolutely anybody. The loving, of course, could come. Love makes a way in where nothing else can. We all welcome this angel guest. And Jesus did. The visits of love seemed a solace to this sad, great heart. Mary with her cruse of precious ointment; the other Mary with her heart swept clean of devilish possessions; the soiled woman with nothing but her grateful tears; Peter with his bruised and penitent spirit; Paul with his flaming ardor of devotion, loving possibly deepest and most fervently—these all found Jesus always approachable.

But the doubting also could come to Him. Fearing, challenging, wondering, questioning—no matter! What honest doubter ever failed of being met by Him as Thomas was; not to be rebuked for his doubt, but to be

trusted out of it, if he only came. Jesus had no thunders for this honest soul that trembled and questioned and would put his Lord to the proof. He welcomed the doubter, tenderly met his need, and furnished the evidence. And He is the same yesterday and to-day and forever.

The heavy-hearted came, too, and were never turned away without the burden being lifted off. The poor, the sick, the lame, the halt, the blind, the palsied, the bruised ones, the tired and lonely, with strength clean gone, the hungry wanting bread, and the heart-hungry starving on the husks of formalism—how they flocked to Him; and always to find Him!

And even the outcasts came: the publicans and the harlots. And by these He was approachable, as by all the rest. He never broke a bruised reed, not one. "Send her away, she crieth after us," said His disciples. But Christ sent nobody away, until the need was met. There were brought unto Him little children that He should put His hands on them and pray. And the disciples rebuked them. What rudeness these mothers were guilty of, thus interrupting Christ in the midst of His wondrous speech! And of what use could He be to babes? Ah! those well-meaning but blinded disciples; they did not know Him. He said, "Suffer the little children to come unto me, and forbid them not."

Does this not seem almost best of all, that He was always approachable by the children?

Mothers! He is the changeless Christ. Do you take in all the meaning there is to you in this wondrous word? Picture that scene! Think of that listening crowd, the weighty divine speech that was dropping from those sacred lips, the strange interruption, the mothers bringing their babes, the rebuking disciples, and Jesus saying, "Suffer the little children to come"—and remember, He is the same to-day and forever, thinking just as much of babes now as then; and just as sure to lay His hands upon your little ones and speak His blessing on them, and interest Himself in their behalf now as when He took the children in His arms at Capernaum.

But again: Jesus on earth was always ready to hear prayer. What we want in a helper is to hear us when we cry to him. Does God hear prayer? Will He hear prayer in any conceivable circumstances? Jesus did. Blind Bartimæus sat by the wayside begging. He heard the tramp and roar of a great multitude. He inquired what it meant. They told him "Jesus of Nazareth passeth by." And the blind man cried out, saying, "Jesus, have mercy on me." And Jesus caught the cry of the wayside beggar, stood still, stopt the journey to Jerusalem, hushed the hosannas, commanded the blind man to be brought to Him, and gave him his sight.

Again, when Christ was dying, when the agony of death was on Him, when the burden of a sinful world was on His heart, when a jeering mob beneath the cross on which He was crucified railed at Him with awful imprecations and blasphemy—amid all that babel of hell, He caught the cry of the penitent thief and answered it, commanding for him an entrance into paradise.

Prayer was never offered to Him in this earthly life that He did not listen to. No sounding hallelujahs of a triumph march, no raging passions of men bent upon His life, no occupation of absorbing interest, whether in deed or speech, could stop His ear from listening to the cry of a human heart. Amid any confusion of tongues and any babel of angry noises of conflicting interests and claims, He always heard prayer.

Just as there are ears strung with such exquisite delicacy of adaptation that they will detect in any flood of tumultuous harmony the chords for which they have an affinity — so Jesus seemed strung to catch the notes of prayer; and He caught them whenever they were struck, no matter with what roar of other voices the air was filled.

You who pray; you who sometimes cry and get no answer; you who have hesitated to pray, thinking that it could not be that the ascended Lord would hear—do you think He has lost that exquisitely tender and sympa-

thetic relation to human need, since He went to heaven? No! In this respect, as in the others I have named He is the same for evermore—the changeless Christ. And therefore there can be no vast concerns of His mediatorial kingdom, no bursts of rapture by angelic hosts, no trumpet-notes of redemption's victory, and no shoutings of the multitudes of the saved, that can make Him deaf to the cry of a penitent or believing heart on earth.

Reader, looking upon this page and reading it, are you a sinner blinded by sin and wanting sight? Are you a Christian father or mother having a child that needs the touch of the divine healer? Are you a doubter, wondering if the gospel story can be true? Pray! O I beseech you, speak to this changeless Christ, who caught every cry that was ever made to Him when He was here. He is the same to-day and forever.

This blesséd Lord Jesus when on earth forgave sin.

Take the instances in His life that set this forth with a luminous fulness and a blesséd emphasis. Recall Zacchæus, the despised publican, the sinner, desiring to see that blesséd face, "whose very looks, he was told, shed peace upon restless spirits and fevered hearts"; and trembling with desire and expectation, he found Jesus desiring to see him. Seeking Jesus, he himself was sought. He

found there were two seeking. And as the good old Scotch woman said, "Where there are twa seekin', there'll always be a findin'."

Zacchæus was met with sympathy and forgiveness. But what did the sneering Pharisees say? They said, "Jesus has gone to be guest with him that is a sinner." As if Jesus had not left heaven on that very business! Zacchæus a sinner! Yes; but it is a saying worthy of all acceptation that Jesus Christ came into the world to save sinners. Zacchæus lost! Yes; but the Son of Man is come to seek and save that which is lost.

Take the case of the publican, who, with the Pharisee, went up to the temple to pray. "God, I thank thee that I am not as other men are," prayed the Pharisee. "God be merciful to me a sinner," prayed the publican. Who did Jesus say went down to his house justified? "Justified?" asked an old soldier to whom this parable was read as he lay dying. He was scarred by sin as well as by battle. His face was seamed and ridged with the hoofs of appetite. He had been an awful sinner. But he had been touched in camp by the Christlike courage and tenderness and fidelity of a young comrade soldier. And this soldier of Christ had read to him the parable of the Pharisee and the publican, and had taught him to pray, "God be merciful to me a sinner"—"Justified," asked the dying veteran, "Did Jesus say that?"

"Yes," was the reply, "Jesus said the publican went down to his house justified." "God be merciful to me a sinner," broke from the trembling lips. And that day he was with Jesus in paradise. And this Savior of sinners to-day is just the same.

Mark another trait of this Jesus of Nazareth. He was always ready to sympathize and help.

Have you ever noticed how often the Gospels speak of Jesus as moved with compassion? Seeing the man bound by Satan, lo! many years, Christ was moved with compassion. Seeing the multitude scattered abroad as sheep without a shepherd, He was moved with compassion. The beggars at the Jericho gate moved him with compassion. A leper moved Him with compassion. Most touching instance of all, they were carrying out of the city of Nain "one that was dead, the only son of his mother, and she was a widow." And when the Lord saw her, He had compassion.

Right up into heaven He carried this sympathetic nature; and the writer of the Epistle to the Hebrews refers to Him there, making intercession for us, a high priest, sympathetic still; able to be touched with the feeling of our infirmities (συμπαθῆσαι). No wonder the sacred writer adds, "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and find grace to help us in time of need."

Blesséd be God for the changeless Christ. What an argument this puts into the mouth of prayer. Thou hast been my help, cries the psalmist; therefore, leave me not; neither forsake me, O God of my salvation! We can plead God's past goodness as a reason for continued goodness. We can ask Him for more because He has given us so much.

And what a sense of Christ's nearness this theme gives us. Our Lord has not gone on a journey. He is not asleep. He is not hedged about with infinite dignities. He is never behind locked doors. He has no preengagements. On earth He was always approachable. He is just so now. On earth He was always ready to forgive sin and to sympathize with the bruised and broken-hearted, and He is just so now. On earth He was always ready to hear prayer. And He is just so now—the same yesterday, to-day and forever.

KING

THE ABIDING SIGNIFICANCE OF JESUS

HENRY CHURCHILL KING

PRESIDENT of Oberlin College since November 19, 1902; born in Hillsdale, Mich., September 18, 1858; graduated from Oberlin in 1879; Oberlin Theological Seminary, 1882; post-graduate, Harvard, 1882-84; Oberlin, 1893,4; tutor of Latin, Oberlin Academy, 1879-81; in mathematics, 1881,2; associate professor of mathematics at Oberlin College, 1884-90; associate professor of philosophy, 1890,1; professor, 1891-97; professor of theology since 1897; dean of Oberlin, 1901,2; received the degree of D.D. from Oberlin, 1897, Western Reserve, and from Yale in 1901; author of "Outline of Erdmann's History of Philosophy," "Outline of the Microcosmos of Herman Lotze," "The Appeal of the Child," "Reconstruction in Theology," "Theology and the Social Consciousness," "Personal and Ideal Elements in Education," "Rational Living," etc.

THE ABIDING SIGNIFICANCE OF JESUS

Pres. Henry Churchill King, D.D.

"Jesus Christ is the same yesterday, and to-day, yea, and forever."—Hebrews 13 : 8.

So the author of the Epistle to the Hebrews sums up his sense of the constant and absolute worth of Jesus, in the midst of changing doctrines and theories. The words are found in the concluding chapter of one of those great attempts which make up the entire content of the New Testament—the attempts to express the significance of Jesus. In these attempts the New Testament writers make use of the best conceptions of their time—varying ideas of Jewish Messiahship and the Greek notion of the Logos—to make clear to themselves, and to set forth to others, the abiding significance of Christ.

Thus Matthew—plain, steady-going, prosaic, logical—since the day Jesus passed by his place of toll and spoke the words, "Follow me," has found his vision filled with Him. He tries to conceive Jesus as Jewish Messiah, and therefore universal king; fulfiller of the past, and therefore He to whom the future, too, belongs. And it seems to him quite nat-

ural that this man, whom he has known as master, should say to all men, "Come unto me, and I will give you rest."

And Paul, since that noon-day near Damascus, when he heard the voice, "Saul, Saul, why persecutest thou me?" has found in Jesus alone the center of his life. "For me," he says, "to live is Christ." "I live; and yet no longer I, but Christ liveth in me." He strains to the breaking even his enlarged conception of Messiah, to make it express the real significance of Jesus, and speaks quite as matter of course of the "unsearchable riches" of His personality.

And John, since that four o'clock of the afternoon when he and Andrew talked with the man pointed out to them by John the Baptist, his former teacher, and the greatest man he had known, can not forget the impression of that "mightier" one which that first day brought, and catches up the great Greek conception of the Logos to help him say what Jesus means. If the gospel that is called by his name reflects truly his thought at all, it is only justly paraphrased by Browning when he makes the aged John say:

> To me, that story—ay, that Life and Death
> Of which I wrote "it was"—to me it is;
> —Is, here and now: I apprehend naught else.

And as these disciples in the first generation, so His disciples in every generation are

constrained to a like attempt to say what Jesus means.

During the last twenty-five years it is a commonplace to say religion has felt increasingly the influence of natural science, of the conception of evolution in particular, of the new psychology, of the new science of sociology, and its practical accompaniment—the social consciousness, the application of the historic spirit to religious ideas and doctrines, the whole consequent work of higher criticism, the great movement of study that we denominate "comparative religion," the more and more searching investigation of New Testament sources, and a great new practical emphasis and test in philosophy. It is possible that the meaning of anything can be the same in the face of a union of movements like these? Let us ask it frankly—Has Jesus still supreme meaning?

And yet Adolf Harnack, speaking as rector of the world's greatest university, in this twentieth century, and in the face of all these movements, can begin his famous book, "What is Christianity?" with the sentence, "The great English philosopher John Stuart Mill has somewhere observed that mankind can not be too often reminded that there was once a man of the name of Socrates. That is true; but still more important is it to remind mankind again and again that a man of the name of Jesus Christ once stood in their midst."

It seems like an echo of the apologetic of the New Testament writers. And it is only another man trying to say, as honestly to his own generation as they to theirs, what significance this man Jesus has for him.

What significance has Christ for us? Has the personality of Jesus still indispensable help to give us? That depends upon the answer to another question. What do we want?

What do we want? The shortest and truest answer, I suppose, is in the single word—life. The greatest poet of the last generation voices this constant human cry:

> 'Tis life whereof our nerves are scant;
> More life, and fuller, that I want.

We want the fullest, richest, largest life that men are capable of; and that would at least require answer to certain great, insistent questions of the race, like Kant's famous three: "What can I know? What ought I to do? For what may I hope?"

Few of us would doubt—what these three questions imply—that the largest and richest life can not be lived without convictions and ideals and hopes; and the answer to these questions must be an answer, too, that gives power to live this life of convictions, of ideals, of hopes.

Now if we are to come anywhere into larger life, our greatest need is always the touch of significant lives. The continuous miracle of

the centuries is the miracle of individual personality; and the two greatest services that it is possible for any man to do for another are to put upon him the impress of a high and noble personality, and to share with him his own best vision. Large and rich and varied have been the lives of earth's greatest ones, and we are still, in the daily education of the schools, sharing the visions of many an ancient Jew and Greek and Roman; and our lives would be poorer without them.

But, in spite of all the questions and enlargements of knowledge, and change in points of view of this whole revolutionary time, is there any reasonable doubt that, for the living of that larger life which we modern men demand, no personality has any help to give comparable with that of the Galilean Jesus? Is there, even to-day, any surer road to the satisfaction of the thirst for life than that a man should count himself—with whatever questionings—first and foremost, a disciple of Jesus? In the light of all that modern research has brought to view, let us put to Christ Kant's three questions: What can I know? What ought I to do? For what may I hope?

And, first, has Christ still power to help the modern man to answer the question, What can I know?

Under this question, the most insistent inquiry of all, for the human race, is, What can I know of God, and the consequent mean-

ing of my own life? And upon the answer to that question, more than upon any other, depend the significance and peace and joy of the life of men. And for the man of to-day, who wishes to build his faith not upon ingenious argument, but upon assured and well-recognized facts, there is no ground so sure for belief in the existence and in the love of a real living God as this single great fact of Christ Himself, and of the results that have flowed from His life. The argument goes upon the simple assumption that, if we are ever to discern the real nature of the ultimate world-ground, our best light must come, not from the lesser, but from the greatest and most significant facts. For myself, I see no way to doubt that, as the supreme person of history, Christ is the most significant of all facts known to us, and therefore the best basis for direct and decisive inference to the nature of the world-ground—to a God of character like His own.

And so Paulsen, present-day philosopher, after speaking of various dogmas and opinions often asserted to be of the essence of Christianity, says for himself:

> But if I am allowed to say what I mean, and to believe what I can understand and conceive, then, unmindful of the ridicule of the scoffer and the hatred of the guardian of literalism, I may, even in our days, confess to a belief in God who has revealed Himself in Jesus. The life and death of

Jesus make plain to me the meaning of life, the meaning of all things in general; but that which enables me to live and shows me the import of life, I call God and the manifestation of God. The most upright, truthful, and liberal-minded man may subscribe to all that to-day as openly as ever before.

Have we adequately measured the greatness of the gift to our modern life of the personality of whom these words may be truthfully spoken? Quite aside from any doctrine of Messiahship, and unaffected by the Greek theory of the Logos, must not the modern man who truly understands himself still say unfeignedly, with Paul, "Thanks be to God for his unspeakable gift!" For it is here implied, it should be noticed, that there is much more in Christ than bare evidence of the existence of God: "that which enables me to live," says Paulsen; and the greatness of the gift of Christ is not merely that He points, however convincingly, to the fact of God, but that He means to share with men His own fellowship with God.

And here the modern age needs Christ as no other age has ever needed him. The road into assured communion with God for earlier generations was far easier than for ours. For our age has come in such preeminent degree to scientific and moral self-consciousness, that for men to-day the previous easier roads into the religious life are in large degree closed. The psychological treatment, for example, of

mystical experiences has made it impossible for us to take at their own valuation all kinds of ecstatic states; and we can feel no surety in these short cuts to communion with God by means of a religious experience that can not bear rational and ethical test. It is just at this point that Christianity has its supreme gift to make to the man of to-day. For the deeper our moral consciousness, the greater our sense of moral need. In Herrmann's words:

> We feel ourselves to be separated from God, and consequently crippled in our faith by things which troubled the ancients very little. . . . Therefore, the only God that can reveal Himself to us is one who shows Himself to us in our moral struggle as the power to which our souls are really subject. This is what is vouchsafed to us in the revelation of God in Jesus Christ.

Christ does not merely tell us of God and of His holiness and love, He does much more —He makes us able to believe them. He, and no other as He, searches, humbles, assures, and exalts us at the same time.

> When once He has attracted us by the beauty of His person, and made us bow before Him by its exalted character, then, even amid our deepest doubts, that person of Jesus will remain present with us as a thing incomparable, the most precious fact in history, the most precious fact our life contains.

What language can measure the greatness of the gift that Christ thus makes to the present workaday life of the man who thinks

the greatness of the simple fact that there had once appeared among us men a life that can call out absolute trust, a life into the presence of which we may come, out of any experience, to find renewed within us our deepest faith, our highest ideals?

In all this there is implied that in the life and spirit of Christ we have the best light on our ethical ideals that human thought and experience know—the best answer to our second question—What ought I to do? Von Ranke only expresses the common judgment of men when he writes:

> More guiltless and more powerful, more exalted and more holy, has naught ever been on earth than His conduct, His life, and His death. The human race knows nothing that could be brought, even afar off, into comparison with it.

As to Christ's contribution to human life at a single point, Harnack can say:

> Jesus Christ was the first to bring the value of every human soul to light, and what He did no one can any more undo. We may take up what relation to Him we will: in the history of the past no one can refuse to recognize that it was He who raised humanity to this level.

There has been printed in editions of many thousands and translated into several modern languages, a plain little story with the subtitle, "What Would Jesus Do?" We may

contend that the question is not accurately phrased, but we can not doubt that the asking of that question has a significance for men that the substitution of no other name for Jesus would permit it for a moment to have.

It was John Stuart Mill who wrote:

> Not even now could it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve of our life.

And, tho one sees clearly that Jesus is not dealing primarily with questions of modern culture and civilization, it remains true that the modern social consciousness, in its most earnest endeavor, can do nothing more than apply the spirit of His teaching and His life to the newer problems of our own day. And that higher civic virtue, for which we wait, is the embodiment only of His principle, "He that would be first among you shall be servant of all." It is not too much to say, in the words of a modern historian:

> The image of Christ remains the sole basis of all moral culture, and in the measure in which it succeeds in making its light penetrate is the moral culture of the nations increased or diminished.

And with these answers to the questions, What can I know? and What ought I to do?

Jesus enables the most modern of men to turn to the question, For what may I hope? with an assurance nowhere else to be gained. The greatest proposition of religious faith to which the human race has attained, or to which, so far as our highest ethical imagination can see, it ever may attain, is the simple affirmation: God is like Jesus. And if God is like Jesus, life can not possibly prove a mockery for any soul who has been true to the inner light. If God is like Jesus, it is not true that men have been made on a plan so large that ages can not suffice for growth equal to their capacity, and still must find themselves snuffed out like a candle in the dark, after a few vain years of aspiration, of cherished ideal, of hard-fought struggle, of deepening friendship. No, it is not true! Doubtless our best human achievement is faulty enough, but his life and vision are poor indeed, who has not caught glimpses of other lives, redolent of the grace and mercy that we would fain ascribe to God; and God knows, if there be a God, that they deserve to go on and not to die.

And here, again, we are driven directly back to Christ for our strongest assurance. So Matheson speaks of "the impossible consequences of a denied future." "If there be no immortality, Christ is dead—the purest, the fairest, the loveliest life that ever breathed has become less than the napkin, less than the grave-clothes, less than the sepulcher. It is

to Paul an impossible consequence. He can not think of Christ as dead. He says:

"If Christ be dead, death must be a delusion." Did you never feel this experience? You parted with a friend an hour ago, and the next hour you heard that he was dead; you said, "Impossible!" And when it was confirmed, you said again, "Impossible! if he be dead, then death is not to die. I must have misnamed it, misread it, mistaken the inscription on its doorway. Death henceforth is a gate of life to me." "Son of man, whenever I doubt of life, I think of thee. Nothing is so impossible as that thou shouldst be dead. I can imagine the hills to dissolve in vapor, and the stars to melt in smoke, and the rivers to empty themselves in sheer exhaustion; but I feel no limit in thee. Thou never growest old to me. Last century is old, last year is old, last season is an obsolete fashion; but thou art not obsolete. Thou art abreast of all the centuries, nay, thou goest before them like the star. I have never come up with thee, modern as I am. Thy picture is at home in every land. A thousand have fallen at its side, but it has kept its bloom; old Jerusalem, old Rome, new Rome—it has been young amid them all. Therefore, when oppressed by the sight of death, I shall turn to thee. I shall see my immortality in thee. I shall read the possibilities of my soul in thee. I shall measure the promise of my manhood by thee. I shall comfort myself by the impossible conclusion. 'If there be no immortality, Christ is dead.'"

The real ground, that is, of faith in immortality, is Christ Himself, His character, His teaching, His death.

It is written of one of those fateful crises in the life of Jesus, when was fought out, under the leadership of Peter, one of the

world's "decisive battles," that, in the sifting out of his following, Jesus finally turned to the twelve to ask, "Will ye also go away?" And the Fourth Gospel makes Peter answer in words often since wrung from human lips in like crisis hours, "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the holy one of God." And this answer of a struggling soul in a Capernaum synagog in the far-away years, remains still, so far as I can see, the best answer that the human heart, reaching out for God and right and hope in answer to the challenging questions of our own day, can make: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the holy one of God."

The situation described in the gospel was not an easy one for the twelve. They, too, understand but partially what Christ means, tho He has made it all too clear that many of their conceptions of Messiahship are doomed to disappointment. But still they have been long enough with Jesus to know that there is no one else to whom they may better go. "If the secret of the spiritual life," they are saying through Peter, "if the true life with God, if the assurance of the Father, are not with thee, surely they are with no one. If there is any hope at all, it is with thee; to go back from thee and to give up our faith in thee,

is to give up all faith in truth, in righteousness and God."

And a situation very like this is the exact situation to-day. Questions and difficulties and doubts we may have, but we can't have less of them away from Christ. Such light as we have gathers right here, about him; "Lord, to whom shall we go?"

And we, too, with Peter, pass on, through the troubled, half-bewildered questioning and struggle, with gathering strength and assurance, to the positive ground, and say with him, "Thou hast the words of eternal life." We have found new life with thee; little by little, as we have stayed with thee and heard thy words and felt the touch of thy spirit, our point of view, our desires, our ambitions, have changed. And now that you force the question upon us, the answer is ready, and we can see that "all the springs of our life are in thee." We can not give thee up; we live in thee; and the quality of this new life we have found with thee verifies itself as eternal. Thou bringest us into the very certainty and sharing of the life of the eternal God. Thou canst not pass; "Thou hast the words of eternal life."

And with faith tested thus by experience of Christ in life, Peter is able to go on to say, "We have believed and know that thou art the holy one of God." Whether this was a Messianic title or not, he can hardly have

used it here with the full sense of it as such. He is simply speaking out of his heart what he has found Christ to be, and naturally drops into this sacred confession. In this hour of questioning, he has hardly gone far enough yet for any theological formulations; he is only answering the heart-searching inquiry of his Master, and he finds that he can say, and must say that—as never before, and as nowhere else, as no prophet has been imagined by him—he has felt in Christ the living touch of God. Christ has made him feel his sin and God at the same time. And the words indicate, too, the source of his feeling—"the holy one of God." His great argument—that is, finally, and ours, too—is the character of Christ. With the prolog of this Fourth Gospel, we still say, "We beheld His glory—glory as of the only begotten of the Father, full of grace and truth." This is the great miracle of the history of the race; and if this is true, we can easily grant or spare all the rest. And it is true—the one great fact of this history of our earth. "The light is come."

Thus, even in our hours of crisis, Christ answers our insistent questions: What can I know? What ought I to do? For what may I hope? And, face to face with Him, we may say with Peter, If the solution is not in Him, there is no solution. He meets the test of life. And the great ground of our confi-

dence is His character and the inner appeal of God in Him.

All those values for which we seek, even in the broadest education, and toward which we strive in life—the treasures of art and music and literature, of experience embodied in ordered science and history and philosophy, and the treasures of friendship—all these values alike are but a partial revelation of the riches of some personal life. It is not strange, then, that Kaftan should urge with his students that a man's life-task is the understanding of the great personalities of history. And if this be true, the greatest task of all is the attainment of such culture of mind and heart as may enable us to enter with appreciation and conviction into some partial understanding, at least, of the wealth of this matchless personality of Jesus. We are not educated until this has come. And as men and women of the modern age, we need preeminently this vision of Jesus.

But the great values do not need that we should force our minds to faith in them; they need only opportunity and honest response. I would not have you try to believe; I would have you put no force upon your minds. I would rather have you believe only what you must believe, when you have allowed this great personality of Christ to make its legitimate, inevitable impression.

Just because He is so great, we can not come

into full appreciation of Him at once. It is a lifelong task, a glorious opportunity of continuous growth. In our anxiety we press each other mistakenly for confessions of the divinity of Christ; no man can adequately confess His worth at the start. We may as well acknowledge that we do not comprehend Him, even while we rest in Him. He is deeper than the sounding of our plummets. It is enough that we know that He outreaches our need. We form our theories of His personality, and of His relations to God and men; and we can not do otherwise. But our formulations do not satisfy others, and they satisfy ourselves but poorly.

> Our little systems have their day,
> They have their day, and cease to be;
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they.

And it is not necessary that we should be able to repeat each other's formulations of the nature of Christ, if we may only all come, even tho stumblingly, to some sense of his absolute and abiding worth, and, therefore, into obedient discipleship.

He who has come into the mighty faith of Christ in the eternal personal will of the Father is evermore capable of mighty convictions, mighty surrenders, mighty endeavors. And in this identification of His purposes with God's eternal purpose, it must

seem to Him, as it seemed to Paul, that he catches a glorious vision of sons of God, come for the first time into their true heritage—a consummation so wonderful, that in the glory of it all the rest of the universe, animate and inanimate, shares.

KNOWLING

THE TRUE AMBITION

RICHARD JOHN KNOWLING

Professor of divinity in the University of Durham, England, since 1905; born Devonport, September 16, 1851; educated at Blundell's School, Tiverton; Baliol College, Oxford; fellow of King's College, London, 1899; professor of New Testament exegesis in King's College, London, 1894-1905; canon residentiary of Durham; chaplain to the archbishop of Canterbury, and to the bishop of Exeter; emeritus professor of King's College, London; Boyle lecturer, 1903-05; author of "Witness of the Epistles," "Acts of the Apostles" in "Expositor's Greek Testament," "Our Lord's Virgin Birth," "Epistle of St. James (Westminster Commentaries)."

THE TRUE AMBITION

Prof. R. J. Knowling, D.D.

"Wherefore we labor that, whether present or absent, we may be accepted of him."—2 Cor. 5 : 9.

"We labor"—*i.e.*, we make it our aim, we make it our ambition.

Such is the possible and allowable force of the word which Paul uses, a word which prompted the famous comment of Bengel, "*haec una ambitio legitima.*"

How fully Bengel had himself made that ambition his own, we may learn from the words repeated to him as his eyes closed in death: "Lord Jesus, unto thee I live, unto thee I suffer, unto thee I die; thine I am, living or dying."

It is an ambition attained, and yet never satisfied, at least on this side of the grave. "Not as though I had already obtained, or am already made perfect."

It has indeed been urged recently, that the word translated, "we labor," which occurs three times in Paul's epistles, seems to have lost its original idea of emulation or ambition, and to mean little more than to strive eagerly. The evidence, too, of the papyri may be fairly quoted in favor of this view.

But still, the fact that the revisers in all three cases connect the word with ambition, would appear to afford no small justification for Bengel's comment: "We make it our ambition, whether present or absent, to be accepted of him." How deep is the calm which that ambition, unlike every other ambition, sheds upon every Christian life! The waves and the storms of this troublesome world, the tossings of its restless sea, do not cease—and yet there is a great calm.

It may seem strange perhaps to connect such a thought with the epistle which, of all others penned by Paul, is the most agitated by personal feeling, by a torrent of righteous indignation.

There is, however, one verse in the New Testament which closes our daily morning and evening prayer, and hence perhaps so familiar to us that we forget its force and content: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all evermore." The verse, with all its calm and beauty, comes to us from this same impassioned epistle to the Corinthians, revealing to us a heart full of longing to impart the highest gifts, and yet a heart no longer restless or fearful of results, because resting on, and in communion with an untiring and unchanging love; in the strength of that union, no weapon forged against a man could prosper, no shafts of

malice could injure him, no misrepresentation or desertion could leave him resourceless.

> Who hath the Father and the Son,
> May be left, but not alone.

And so, closely united with that deep unruffled calm which possesses the man whose one ambition is to know Christ and to be found in Him, there is a consideration for others which forgives in the person of Christ, which entreats by the gentleness of Christ. Could anything exceed the pathos of that appeal, wrung from the heart so fitly called the heart of the world, the heart upon which there came daily the care, the rush, as it were, of all the churches: "Who is weak, and I am not weak? Who is made to stumble, and I burn not?"

And then with all this considerateness there was a fearlessness begotten of the fact that in all his regard for his fellow men, the apostle was not seeking primarily to please them, but the Lord Jesus Christ. "Do we begin again to commend ourselves?" "Having this ministry, we faint not." "Having such a hope, we use great boldness of speech." This is the natural language of a man who could say amidst all his labors, "Wherefore we make it our ambition, that whether present or absent, we may be accepted of him."

It has been recently said that the word "ambition" is not found in the Bible, and

in the Old Testament hardly ever the idea [1]— that the view of the New Testament, so far as exprest, is uncompromising; in the Christian community there is no room for ambition.

And certainly no Christian would be prepared to deny that there is a sense in which this must be so. That was a frank, and at the same time a brutal confession of Frederick the Great: "Ambition, interest, the desire of making people talk about me carried the day, and I decided for war." Perfect our civilization as we may, human ambition, human passion, must always be a factor with which we are bound to reckon.

But still there is a wise and a right and a divine ambition no less than an ignoble and a mean one.

Bishop Butler long ago wrote: "Religion does not demand new affections, but only claims the direction of those you already have. . . . We only represent to you the higher, the adequate objects of those very faculties and affections. Let the man of ambition go on still to consider disgrace as the greatest evil, honor as his chief good. But disgrace in whose estimation? Honor in whose judgment? this is the only question."

Only once in the world's history has there appeared a Person who could teach us that the assertion and the maintenance of the highest and rightful claims is an imperative duty,

[1] Hasting's "Encycl. of Religion," Vol. I, p. 371.

and yet a Person whose whole life was a life of submission and dependence. "I came not to do mine own will"; "if I honor myself my honor is nothing." And that same spirit, that same divine example, was it not the stay and the mainspring of Paul's work and labor?

Surely no man in any church was ever called upon to adjudicate in a greater variety of subjects than those which claimed Paul's attention in Corinth. There were intellectual, moral, social, ritual difficulties, and how were they met?—by an appeal in every case to the person or the life or the teaching of Christ.

And so it ceases to be surprizing that in no epistle do we meet with the introduction of the name of Christ so continuously as in the First Epistle to the Corinthians.

And that name was so often on his lips because, altho the apostle was absent from his true home, Christ was present in his heart, and his sole ambition and his only glory was to be able to say, "We have the mind of Christ." There is one other passage in Paul's writings, in which he again connects that same word—"we aim, we make it our ambition"—with his ministerial and missionary labors.

And there again, we note his courage and fearlessness, his confidence that the strength of Christ would rest upon him. "Yea, making it my aim," he writes from this same Corinth to the church in Rome, "being

ambitious so to preach the gospel, not where Christ was already named, but, as it is written, they shall see to whom no tidings of him came."

Paul then was not content to confine himself always to the same ground, to work, as it were, in the same groove: he would seek to plant his message amidst new surroundings; he would look for a harvest on fresh soil.

Truly, it was a grand ambition thus in his own poverty to make many rich.

And yet, even in such a result as the obedience of the Gentiles, boasting was excluded. "I will not dare to speak of any things save those which Christ wrought through me."

This boldness of aim, this keen desire to evangelize, fully and at any cost, this resoluteness to make God's way known to all sorts and conditions of men, His saving health unto all nations, is it not characteristic of the Church of to-day? It is a grand ambition; how can the Church fulfil it?

It is very striking to note how Paul, after meeting the philosophers at Athens, falls back, as it were, even in Corinth, upon the simple message of the gospel: "I determined not to know anything among you, save Jesus Christ and him crucified."

And if that message succeeded in Corinth, where shameless glorying in vice had

become a byword and a proverb, where every pretentious intellectual craze addrest itself to itching ears, Paul was confident that it would succeed anywhere.

And so, when he writes from Corinth to Rome of fresh regions won over to the faith, of fresh ventures on untrodden soil, he still speaks of his work of preaching the gospel as "fulfilling" the gospel of Christ.

Yes, renewed and further efforts, if you will, wider fields to be conquered, distant nations to be gathered in, but the same simplicity, and withal the same definiteness, the same gospel which won much people in Corinth, where it had been subjected to such a supreme test, the gospel which Paul had made it his ambition to preach from Jerusalem, and round about even unto Illyricum, thus marking the whole extent of his labors.

"Without God in the world"—it is, indeed, a terrible picture which Paul draws in such words. But it would be a more terrible picture still if any modern painter could point us to a world without God.

At least, for every Christian there is one motto which runs beneath all the changing scenes and manifold interests of human life, making, it is true, their sins and errors appear more exceeding sinful, but giving life to those that sit in darkness, guiding their feet, if they will, into the way of peace; it is the motto which meets us in the great cathedral,

which raises the cross of Christ crucified above the wealth and merchandise, the Babel and confusion of the streets of London: "*Sic Deus dilexit mundum*"—"So God loved the world." To realize that love and to impart it to others —"*haec una ambitio legitima.*" We are fellow workers with God.

But once again Paul employs the word of the text. He is writing, on this occasion, to the church at Thessalonica, and he exhorts his converts that they study to make it their ambition—it is the same word—to be quiet and to do their own business. How many a parish might have been saved trouble if the clergy had always acted not as having dominion over men's faith, but as being partakers of their joy, if they had remembered how, in his treatise "On the Priesthood," Chrysostom warns the priest that his soul should be clear on every side from the ambition for office; if the laity had always studied to be quiet, and to do their own business.

There are people in every parish who are always fussing and fuming—they can not let things alone. If they plant a seed, or if any one else plants it, they must always be pulling it up, to see how it is growing. But Paul would have us all make it our ambition to be quiet.

John Keble, who wrote the book which, of all others, molded the religious life of the Church of England in days when men were

craving for any novelty or excitement, was content to pass most of his days in a quiet country parish. Ambition, vulgar, self-assertive, petty—what could such a man know of it? Nothing.

"In quietness and in confidence shall be your strength," that was the motto which Keble chose for the Christian year, a motto which every Christian, day by day, may consider his own. "He shall not strive nor cry." The evangelist who saw the fulfilment of those words in his Master had also seen the quietness and confidence of Christ as they stood out in clearest contrast to the contentions of the rabbis and the wrangling of the scribes.

And it was the author of the "*Imitatio Christi*" who could write, "The noble love of Jesus impels a man to do great things, and stirs him up to be always longing for what is more perfect."

KOHLER

THE CONFLICT BETWEEN REALISM AND IDEALISM

KAUFMAN KOHLER

PRESIDENT of Hebrew Union College, Cincinnati, Ohio, since 1903; born Fuerth, Bavaria, May 10, 1843; educated universities of Munich, Berlin, and Leipsic, 1865-69; Ph.D., University of Erlangen; minister Beth El congregation, Detroit, 1869; elected rabbi Sinai congregation, Chicago, 1871; minister Temple Beth El, New York, 1879-1903; author of "Der Segen Jacobs" (Jacob's Blessing), "A Guide to Instruction in Judaism," "Testament of Job" in "Semitic Studies," "Church and Synagog in their Moral Relations," "Backwards and Forwards," "Ethical Basis of Judaism," "Lectures on Reformed Judaism."

THE CONFLICT BETWEEN REALISM AND IDEALISM

Pres. K. Kohler, D.D.

"And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept."—Genesis 27 : 38.

The familiar story of Esau and Jacob, the two hostile brothers wrangling and wrestling with each other throughout life, which puzzles and perplexes the pious reader of the Bible ever anew, seems, on closer study, to offer valuable lessons for parents and pedagogs, for socialists and statesmen, as well as for the seeker after religious truth. As I note the significant words spoken by Esau: "Hast thou but one blessing, my father? Bless me, even me also, my father," I feel as if the great and everlasting conflict between realism and idealism were typified in the struggle of the brothers. What a strange picture of life is presented to us here. Born under the same roof, nurtured at the same mother's breast, hailed as a longed-for boon of divine blessing by both parents, the twin brothers step into life, as it were, with the curse of a perpetual enmity upon their path. Radically different in disposition and temperament, in aims and

occupation, they not merely hate each other, but soon find, owing to their own discord, their parents' sympathies also divided. Nor is it an easy matter to take sides with either, since both display faults and deficiencies in their character that utterly displease us.

Esau, "the man of the fields," blunt and coarse, brutish in his instincts and void of all the elements that make for home culture and for civilization, is by no means a worthy heir and successor to Abraham, the friend of God and lover of man. Well he says, "What profit shall the birthright do for me?" Compared with him, Jacob, the younger brother, with his higher endowments and aspirations, appears to be the man of divine promise singled out by Providence for the reception of the Abrahamitic blessing with all the obligations and responsibilities it implies. He is of a milder temper, a lover of home, possest of a keen reflective mind, and an ambitious soul. Yet how remote is he from the standard of rectitude of which he, as Abraham's descendant, should have been the exemplification and model. Shrewd and selfish, tricky and full of deceit, he scarcely merits the birthright which the other bluntly despises. Still, Scripture in plain language lays the blame upon the parents. "Isaac," it says, "loved Esau because he did eat of his venison, and Rebecca loved Jacob." In other words, the parental education was at fault. Isaac was

stricken with blindness, remark the rabbinical commentators, because he allowed the smoke of Esau's idolatrous incense to dim his mental sight. We would say, the coarse realism of his first-born son appealed by way of contrast to the calm disposition of the father, and marred his judgment. On the other hand, Rebecca, who, with her clearer motherly insight and her intuitive foresight fully discerned the higher capacities and potentialities of her younger son, failed utterly in her maternal duty by her partiality. Instead of watching with unremitting solicitude over the two young souls committed to her charge with the view of fitting them out properly for their future destination, instead of endeavoring as a wise educator to draw forth the nobler elements in each and repressing as far as possible the evil traits and tendencies of either of her children, she spoiled the one and lost hold of the other. Instead of smoothing over the differences and conciliating the dissensions as they arose, she fomented the strife to divide the house into two hostile camps. Oh, what bitter trials had her favorite to go through ere the God-blest Israel, "the champion of the Lord," could emerge out of Jacob, "the deceiver and supplanter." Had she but impress him with the truth that the genuine birthright can not be purchased but must be merited by a life's service and by self-consecration; had she but taught him as well as

his brother the lesson that there is a divine blessing attached to every vocation and pursuit in life, if the same is but used as a means of enriching and benefiting others as well as one's self, oh, how grandly might her womanly wisdom have built up her house! She might have seen in her two sons precious plantations of God, stately oaks of righteousness, under whose shadow men would fain take shelter. Esau spoke truly when he said: "Hast thou but one blessing, my father?" implying that Isaac was not thus limited.

There is more than one road to human perfection and happiness. Each individuality has in it the elements of success and may be of great service to many, if it becomes aware of its true purpose and scope, no matter whether it delights in things material and earthly or whether, with its finer tastes and richer attainments, it aspires to higher and loftier things. He robs himself of his best chances who insists on obtaining just that blessing or privilege which nature or destiny has denied him. Nor, in fact, is there any one so mean as not to have some redeeming feature, some meritorious act or trait to show. "Behold the unique filial devotion displayed by Esau toward his blind father," say the rabbis. "Indeed, God rewarded him by bestowing upon Edom—which is none other than sword-girt Rome—the dominion over the wide globe."

The fact is, there is gold and dross, wheat and chaff found together in each soul. Earth and heaven, the baser and the nobler elements are strangely mixed in each of us, battling continually for the ascendency. One does not find the pure gold in the bowels of the earth; it needs refining and purifying. And as little as the pure gold, such as comes out of the crucible, can be put to common use without some alloy to harden it, so little is idealism, pure and simple, employed by God as a moving force in history without some coarser element of realism mingled therewith. This is the secret of life which no educator nor statesman nor historian can afford to ignore.

Human society needs both the idealist and the realist, the man of the field and the man of domesticity, the man of the brawny arm and the man of the brain, the men of the sword and the men of the pen, the men of industry and the men of learning. True, the conflict is old. Throughout all lands and ages the Esau and the Jacob natures, the men of the intellect and the men of worldly power, fight for supremacy and dominion. Yet, after all, only the one-sidedness which fails to see the good in the other causes all the harm. The rabbis beheld in Esau the type of the sensuous and selfish epicurean, whose maxim is, "Let us eat and drink, for to-morrow we shall die"; whereas Jacob was to them the devotee of the law, who dwells day and night in the tent of

study searching for truth. It is the everlasting contrast between the worldly-minded and the spiritually-minded, between the representatives of brutal force and the idealistic dreamers. Christian medievalism accentuated this contrast still more sharply. The Church at the very outset looked with contempt upon the acquisition of wealth, upon commerce and industry, and while as *ecclesia militans* it made the warrior its ally, the merchant and the mechanic stood far beneath the latter in the public estimate. For centuries the value of secular things was underrated. The modern era brought about a great change in the valuations of life. Money became the power in place of the sword, and labor forced itself upon the world's attention as one of the main factors of civilization and progress. Hence the old contest between Esau and Jacob assumed a new form. The conflict arose between the masses and the classes, between labor and capital, between hand and head, between coarse realism and proud idealism. The one claims, the other despises the birthright of the spirit. The one holds and the other clamors for all the blessings of the earth. Yet amid the great social unrest of our days a mighty change, a total transformation is being wrought in the human valuation of things, and with new significance the words of Esau resound to-day: "Hast thou but one blessing, my father?" The money-making powers, the

commercial, industrial and social activities of the last centuries, and particularly of our own age, proved the most potent factors of progress. They furnished ever-new means and incentives to the wondrous discoveries and inventions. They made, to a large extent, the great achievements of science possible, by which the distances of time and space have been annihilated and a new earth and a new heaven, a new world with ever larger possibilities and prospects, have been created to eclipse all the dreams and visions of past ages. Money has become as potent a factor of civilization as knowledge. It has reared our entire social fabric upon a new basis with a far larger scope and a much broader outlook. The materialism or realism of to-day, with all its shortcomings and abuses, is but laying the foundation to the higher idealism of to-morrow. Amid the social struggles and upheavals of the time we are learning more and more that there is no power nor privilege, no birthright nor blessing, which does not in corresponding measure also entail its duties and responsibilities. The man of means must prove his title of ownership by a wise and beneficial steward-ship in aiding the man of ideas. And the man of wisdom and knowledge must step down from his high pedestal to lift the less enlightened up to his serener sphere of truth. The great test of all claims and titles to power and worth is not mere heritage,

but service. He who has must help. In this mutuality of interest the strife between the Esaus and the Jacobs, between realism and idealism, between the secular and the spiritual, will cease. Just as the light of the sun and the moisture of the soil work together in producing the nutritious fruit, so are the two forces of human life ever interdependent and interrelated.

And this is no less certain of the religious truth of which the Jew has been the exponent since the days of Abraham. Religion's treasure dare not be a monopoly of heaven. It must mean light and comfort, hope and salvation for all the families on earth. Such has ever been the teaching of Israel's seers and singers, sages and saints, and it is equally good for our age of liberty and enlightenment, which, amid the contest of the various religious, ethical, sociological and philosophical systems, aims at and works for the perfect harmonization and unification of all the social and spiritual forces of men, and this implies the unity of God and the unity of mankind. Too long has a false idealism of the ruling Church, the spirit of other-worldliness which engendered the asceticism of the monk and the fanaticism of the mob and made of earth a hell in order to lure men into heaven, falsified the standards and values of life. The religious crisis of our days, the skepticism, the materialism and obscurantism permeating the

cultured classes, the so-called modernism which harasses the Church, merely indicate the turning-point of civilization. "Enter, for here, too, is the divinity!" is the cry of science, of nature, of all things of earth, of all things pertaining to man. No creed that claims salvation only for its own believers, no religion that disunites men instead of uniting them, will stand the test of our scrutinizing age. "Hast thou but one blessing, my father? Bless me, even me also, my father," is echoed forth by each human soul, by each human aspiration and endeavor. And to voice this claim of man amid all the varying beliefs, views and hopes of men and nations, has been and ever will be the world-duty of the Jew, whose birthright ever imposed upon him unending sacrifice and suffering, a life of service, of loyalty to God and man.

The medieval Jew was the banner-bearer of wholesome idealism. While his pursuer held fast to the blessing: "By thy sword shalt thou live," he lived by the power of a truth dearer to him than life, the final triumph of which was his all-sustaining hope. "Not by power nor by numerical strength, but by my spirit, says the Lord of hosts"—this was his watchword. His law was his birthright which he would neither sell nor surrender. It was his only comfort and joy in a life of untold wo. But the Jew of to-day is also undergoing a great crisis. The idealist,

the dreamer and enthusiast of former days is too much engrossed by the pursuit of profit and pleasure to think of Israel's mission. The sons of the prophets, of the heroes and martyrs, are too frequently ready to sell their birthright for a pottage of lentils. Still, there is no cause for despair. Have patience, ye pessimists! The materialist of to-day will prove the idealist of to-morrow. When stepping out of the Ghetto, eager for independence, the modern Jew was caught by the ebbing tide of religion, and he became a mere rationalist. After having, as a successful merchant and money-man, done his full share toward promoting the material and social, the moral and mental welfare of humanity, he will not be wanting in the greater task of the spiritual elevation of mankind. He will prove a faithful helper in the rearing of the divine kingdom of righteousness, of truth, and of love, upon those very foundations which his forebears, the patriarchs and prophets, laid thousands of years ago. With the aid of all the material factors of the world and all the realistic powers of human endeavor, he, in common with the enlightened, the free and the heroic souls of all creeds and classes, will work for an idealism which means the hallowing of the whole of life and the spiritualization of all that is human.

LADD

THE KINGDOM OF GOD

GEORGE TRUMBULL LADD

Professor of philosophy Yale University since 1881; born in Painesville, Ohio, January 19, 1842; graduated from Western Reserve College in 1864; Andover Theological Seminary in 1869; received the degree of D.D., 1879; LL.D., 1895, from Western Reserve; LL.D. from Princeton at the sesquicentennial, 1896; was pastor of Spring Street Congregational church, Milwaukee, Wis., 1871-79; professor of philosophy, Bowdoin College, 1879-81; lecturer on Church polity and systematic theology, Andover Theological Seminary, 1879-81; has lectured in Japan and in India to many thousands of teachers and pupils in the universities and higher grades of schools; author of "Principles of Church Polity," "Doctrine of Sacred Scripture," "Lotze's Outlines of Philosophy," "Elements of Physiological Psychology," "What is the Bible?" "Introduction to Philosophy," "Philosophy of Mind," "Philosophy of Knowledge," "Philosophy of Conduct," etc.

THE KINGDOM OF GOD

Prof. GEORGE TRUMBULL LADD, D.D.

"Thy kingdom come."—Matt. 6 : 10.

THERE is something wonderfully fine about this petition, when we consider it in connection with those to whom it was given as their common and habitual prayer. We can scarcely wonder that men whose living depended upon "fisherman's luck" should need to cry to God: "Give us this day our daily bread." Those who not only felt that consciousness of sin which belongs to humanity, but who also believed themselves to be surrounded by unseen and malign spiritual foes, may well have placed peculiar emphasis on such words as these: "Forgive us our debts"; "Lead us not into temptation, but deliver us from evil."

This petition for the coming of the divine kingdom, however, is framed in view of interests far grander than any which belong merely to the individual who offers it. By it the plain people to whom it was taught were lifted into regions of thought and feeling beyond which no outlying regions are to be discerned. To offer it intelligently and earnestly makes even the most insignificant person a partner of Almighty God.

To those who heard the Lord's Prayer as

it fell from His lips, the words, "Thy kingdom come," awakened thoughts and desires that were by no means wholly new. The pious men of their nation had for centuries prayed, hoped and labored for this same end. And since Christ's time, the prayer in which the petition stands has become one of the very few things recognized as binding upon all who would, with any just claim to the title, call themselves Christians. For centuries it has been lisped by children at the mother's knee, and uttered by the most learned and exalted. It is a prayer for kings and all persons in authority to use; but it is also a prayer for the plainest men and women.

Now ideas which are "world-historical," and the nobler passions which burn in adoration of such ideas, are not the ordinary accompaniment of the daily life of the common people. But all the people of our Lord, however common, are here invited and commanded to contemplate the grandest of all ideas, and to feel the noblest of all passions. And this they are to do so often as they offer the prayer which Jesus himself taught us all to say.

The kingdom for which we pray is called "the kingdom of God," "the kingdom of heaven," "the kingdom of Christ." No more interesting historical study can possibly be undertaken than that which investigates the growth of the conception which those phrases

represent. A survey of the entire development of Old Testament religion; and, indeed, also of the Christian Church since its foundation, would fitly be included in such an undertaking. But we turn aside from this historical point of view; we consider the kingdom of God as including in its very nature all that is most real in point of fact.

How comprehensive, then, is that good for which men pray when they utter the petition: "Thy kingdom come." All space is in the possession of this kingdom. The kingdoms of this world possess, in turn, parts of the earth's surface as the separate territories over which this rule extends. No state without a territory as its possession. As the space over which any particular kingdom holds sway is diminished, the kingdom itself is threatened and brought low; and when any particular kingdom has lost all its former portion of earth's surface, then it has itself ceased to be. Study the maps which represent the changes in territory that have taken place at different epochs in the history of the evolution of states: what avarice, greed, injustice, and what patriotism and heroism do these changes represent! Some of these border lines have been effaced with gold; more of them have been sponged out with human blood. The fashion of the kingdoms of this world, as respects the division of their territory, is constantly passing away.

But all the spaces occupied by all these kingdoms belong as a constant and inalienable possession to the one kingdom of God. You can not lay your finger down on any one of these maps, upon any spot, but of it you must say: This has been, and is, and shall be, the territory of the divine kingdom. Nor is it the spaces of this planet's surface alone which constitute the entire area owned and controlled by this king. Astronomy can perhaps never answer our curious inquiry as to how much of sentient—much less of rational and moral life—exists in the spaces through which the grander worlds ceaselessly move. But all this territory to the utmost range of the most penetrating telescope—yes, as far as imagination can carry us into the unknowable beyond—belongs to that kingdom for which men are invited to pray. If there is no life in those spaces, then the huge bulks of the worlds that swing within them, can do no better service for the divine kingdom than to light this little planet on which the drama of rational and spiritual interests is being played. But if there is life, or is to be life, in those spaces, they and the life they bear come, as truly as does this globe of ours, under the dominion of the one kingdom of God.

All time, eternity past and future, belongs to this kingdom for whose coming Jesus taught His disciples to pray. No matter how old the world is—six thousand, or sixty million

years—all its past has been spent in the unfolding thus far of the one divine kingdom. No matter how long it will be before the present order comes to an end, before the heavens fold together as a scroll and the elements melt with fervent heat, all future time will be spent in the grander development of the same kingdom. The various states which men establish, like the individual men and women who form their subjects, have their little day and cease to be. Some of them plant themselves in mere force, and then admit an admixture of righteousness barely sufficient to save them from speediest extinction. Some of them stagger, or swagger through one or more centuries of national life. A few seem likelier than the rest to abide, if only they will make practical confession that God is indeed their supreme ruler, and that His rule is one of righteousness as means, unto peace and prosperity as an end. But the kingdom of our God is one through all the ages. All time is its time; its days never grow old or show signs of ceasing to be.

All things and all souls are comprehended in this kingdom. The Hebrew prophet was accustomed to regard the wealth and material resources of his nation as belonging to Jehovah, the king who ruled over the nation. Modern physical science is accustomed, and rightly, to regard all things as a system separable from moral uses and ideal ends. The

question, What for? For what end that has "value" in the realm of the beautiful, the blesséd, and the morally good? This question it subordinates to the questions, What? and How? But the prayer of Jesus places us in another and more divinely comprehensive point of view. From this point of view the whole system of material things and of physical forces is subordinate to the ends of spiritual life. This system is, then, in its highest use and significance, the physical basis, as it were, of another system. This latter system is a spiritual system, a moral order, in which the self-conscious, blesséd and holy life of a redeemed community is the thing of supreme value. All things, from the tiniest crystal beneath our feet to the most bulky star above our heads, are but the scaffold by which the spirit climbs upward to this blesséd and holy life. The community of such spirits is the interest of supreme significance in the kingdom for which Jesus taught us to pray. All things are useful as contributing to the establishment and maintenance of this kingdom; for it comprehends them all as means to its supreme end.

All souls belong to the kingdom of God as its members and subjects. Members there may be that have separated themselves, for a time or forever, from willing and loving allegiance to the king. Subjects there are that are rebellious, and that may—conceivably—

persist in their rebellion through untold ages in the future. But they are not now, and they never can become, separated from the jurisdiction of the one just and loving king.

But all the good of earth, in all the ages, and all beings of good will everywhere in all worlds, are loyal subjects of the same divine kingdom. They are so—equally—irrespective of differences in rank, wealth, learning, social position, or distinction in the estimation of men. The ignorant Hawaiian, forsaking his idols, and the cultured Englishman, laying aside his egoism and pride, may stand together as true members of this commonwealth. Within this kingdom the patriarch Abraham has the beggar Lazarus in his bosom. From the centers of civilization and from the scattered isles of the sea men have been gathered to constitute the unseen majority of that kingdom. Within it the distinction of inferior races and superior races disappears, and we are told that at the last before the throne of that king and before the Lamb, clothed in white robes and with palms in their hands, shall stand a great multitude, which no man can number, of all nations and kindreds and tongues. They are all the loyal subjects of the one divine kingdom.

It is not, however, the sum-total of such real existences as things and minds are, even when comprehending all space and stretching through all time, which fitly describes the

kingdom for whose coming Jesus taught us all to pray. For the kingdom of God realizes all the ideals of humanity. Its intrinsic nature becomes apparent only when we consider it in the light of our best ideals. When it has come, the ideals will have been realized. For this kingdom is the one ideal which includes within itself all the dreams of perfect happiness, perfect art, perfect morality. It is the one ideal good and yet the most real good, of which all men form only faint and imperfect conceptions, even when they receive the most strenuous inspiration and enjoy the loftiest aspiration. It is some fragment of this supreme good for which we are all longing and striving, praying and working, suffering and denying ourselves, if we are doing these things for any good end at all.

In a magazine article some years ago Professor Bryce characterized the last half-century as preeminently—far more than any preceding half-century in the history of the race—"the age of discontent." And is not this characterization just; and do not our own observations of others and our knowledge of the springs of our own life pronounce it just? The so-called working people, artizans and day-laborers, are plainly out of sorts with the existing arrangements to an uncommon degree. So far as the power lies in them, they will find some way—any way that wise men or quacks may suggest—to increase happiness

and spread information while diminishing painful effort, conscientious, painstaking, undisturbed contentment with one's lot in life. Nihilistic and socialistic reformers are inventing theories as to how a great uplift of the whole race, or at least of those belonging to the lower station, may be gained with the maximum of speed and the minimum of labor. They have their ideal picture of the social community; and they are ardently planning and pressing for its immediate realization. Some of them are not unwilling to raise their fellow men with gunpowder and dynamite into their imaginary kingdom of heaven. But the favored few, with all the enormous increase of wealth, and the means of ease, enjoyment, culture, unselfishness, which it brings, are scarcely less discontented than are the less highly favored multitude. More and more they are exploiting the multitudes for the end of their own aggrandizement.

Medical and sanitary science is dominated with a spirit of noble discontent. It longs to hasten the day when we shall have no more sickness—at any rate, of the not unforeseeable and unpreventable kind. It promises to wipe away the tears—not from all eyes, but from the eyes of the greater number of those who now mourn their departed. Mechanical engineering will make the transit of the ocean so safe and speedy that, practically, there will be no more sea. And electricity will

enable us to say of almost every habitable part of the globe: there shall be no night there.

And then, what with General Booth and his way out of "Darkest England," with the reform of yet darker New York by the multiplication of all manner of societies for relief, support, and conversion, shall not the evident and most honorable discontent of the righteous with the present wide-spreading of Satan's empire be somewhat abated?

Now, it is the kingdom of God, that kingdom for whose coming Jesus taught us to pray, which comprizes within itself all the means for realizing this ideal of a perfect social life. From the very beginning of its most childlike description in the earlier writings of the Old Testament, this fact is perfectly manifest. There is to be no failure of crops in this ideal community—plenty of water, no drought, and yet, no floods. The sun will smite no member of this kingdom; but there will be no want of light. There will be no gluttony and no drunkenness, but an abundance of corn and wine. There will be employment without toil, life without travail, running without weariness, flight like that of an eagle with wings, and yet no financial or anatomical risks such as inevitably belong to all flying-machines.

What is the truth involved in these representations of a form of life which seems to bid defiance to all the laws of meteorology and

of political economy? Some ideal of social existence is deeply seated in the hopes and aspirations of afflicted humanity. The Indian has his happy hunting-grounds. The Greek looked back for his golden age; but a golden age he would have, if not in anticipation, still in his backward-running reverie. There is no nation that has not some picture of Eden-like existence, where gods or men are living this ideal social life. If we are drinking brackish water, there is nectar being quaffed somewhere; if we are gnawing crusts of black bread, in the beyond they are eating ambrosia. Eden itself has wandered from Eastward far away to the islands of the blest—Westward ho!—and from the center of the most ancient civilizations to the now frozen North Pole.

Why, then, this unfading picture of an ideal social existence; this confidence that the reality must be, or will be, somewhere; this restless discontent with everything short of its perfect realization? Surely this kingdom of God is, as George Eliot said, "within us as a great yearning." It comprizes within itself as a realizable ideal a perfectly happy and smoothly-working social system. It is the ideal of a happy, Godlike life, from which want and vexation and weakness and sickness and death have been banished far away.

But the ideal to which the complete conception of God's kingdom answers is much more than this. There is one—at least one, if not

more—there is one important and decisive obstacle to the working of their schemes which nihilists and socialists almost invariably omit to consider. The scheme would work, or it is supposable that it would make a brave show of working, if only all members of this imaginary community wanted to do right. But what an "if only" is here! Few of us plain practical men who could not devise ideal communities, "if only" the unselfish and righteous and loving souls were to be admitted to such communities.

And so, when we study the history of political progress, we find that righteousness is a very important factor in such progress. How shall the relations of the sexes conduce only to a happy social life, so long as lust is in the hearts and bones of men? How shall the products of field and loom and forge be so brought forth and distributed as that there shall be no want and no inequality, so long as avarice and greed, and sloth and carelessness and ignorance have so much to do with supply and demand? How shall I protect my family against all forms of microbes—be as learned as I may, and try as hard as I can—while so many others do not know or care about all this? It is plain to any one who reflects upon the answer to questions like these that the approach to the ideal of happy social life is dependent upon the approach to another connected ideal. Social righteousness is an

important function of social happiness. It is righteousness which exalteth a nation; but vice is more than a reproach, it is a menace to any people. This is as true of America as it was of Israel; as true of the twentieth century after as of the twentieth century before Christ.

This kingdom of God for which Jesus taught us to pray is preeminently a moral affair. It is a moral ideal—to be realized as the perfect reign and triumph of righteousness. This righteousness, in whose perfect realization the perfect kingdom largely consists, is the most exalted and comprehensive righteousness. It is the union of justice and mercy; it is the righteousness that kisses and embraces peace. It is righteousness which is freed from all those limitations of prejudice and ignorance which characterize pretty nearly all that men now call righteousness.

The student of ethics knows how the evolution of morals has been in the line of an advance from what is particular and narrow in its range of application to what is universal and wide as the realm of all self-conscious, rational, and even sentient life. The earlier questions in debate, whether by the individual with himself or between individuals, were such as follow: How shall a man treat his wife and how his concubine? how his liege lord and how his bond slave? "Thou shalt love thy neighbor" is, then, no more a recog-

nized duty than "thou shalt hate thine enemy." You may lie to one man, in one relation, under this code; but you must tell the truth to another, under a different relation. You are bound to pay a so-called debt of honor, no matter how dishonorably contracted; but you may let debts contracted in the course of honorable business go unpaid or pay them at twenty cents on the dollar. Thou shalt not murder; but thou mayest indulge in the lust of killing, if it is an inferior race and an affair of national honor.

But as the centuries of man's iniquity have rolled on, the sweep and scope of moral obligations have become far grander. The right has been perfected into a universal conception. Ethics has been idealized; and its principles have been placed in the very mouth of God, who is recognized as the giver of all ethical commands. The head of this kingdom for which Jesus taught us to pray is the center and source of all righteousness. He is a righteous king, a righteous judge over the kingdom. But He is also the merciful and compassionate friend of every member of that kingdom. It is God, within this kingdom, who promulgates and enforces moral law, defends the weak and innocent, rewards the obedient and punishes the unrighteous. The kingdom itself is essentially a reign of moral goodness; in its perfect realization, it is a community where all manner of moral good-

ness is exemplified in the highest form. Not only will there be no more sorrow and no more pain, when this kingdom has fully come; but there will be no more sin—no more injustice on the part of one member of this kingdom toward any other; no more wrong attitude of any subject toward the universal king. For this ideal which we call "the kingdom of God," takes up into itself and includes the highest moral ideals.

The kingdom of God comprises also the ideals of truth and of beauty. There are in every generation a few souls that burn constantly and intensely with a desire for truth. "My soul is on fire to know," said the Church father, Augustine. Not infrequently has this longing for knowledge, especially for the knowledge of those unseen realities with which duty and religion so largely deal, overcome the fear of death. Men have been eager to die because they imagined that in the act of death they should pass through some kind of veil into the clear light of intuition beyond the veil.

What a mighty power in science is this ardent and restless curiosity! How has it propelled men, against obstacles of torrid heat and horrid cold, over unknown seas and into the heart of unexplored continents! It has done more than avarice or even hunger to explore and develop the resources of this earth. The wealthy manufacturer of iron,

protected by laws he has caused to be enacted, may sneer at scholars and explorers of nature who are greedy of knowledge rather than greedy of gold. But he is dependent upon them for his power to win the favor of the gilded god he worships. And when he forgets the solidarity of the race, and enjoys thanklessly the results of the devotees of knowledge, he shows plainly that he belongs to a different kingdom from that whose allegiance they acknowledge. But the kingdom of truth is encompassed by the kingdom of God. The ideal of free, limitless, and joyful knowledge belongs to that supreme ideal for which Jesus teaches us to pray.

The ideal of all beauty belongs also to this same supreme and all-inclusive ideal. The true artist, like the true scholar, reaches out with heart and hand toward that which is beyond all present attainment; which is even beyond the point where clear thought or the most active imagination can go. When and where and how shall the perfection of restless artistic endeavor be realized? The landscape-gardening, the architecture and the music of the Biblical pictures are efforts to answer this inquiry. All beauty belongs to God; and the supreme ideal, which the perfected kingdom of God sets before us, includes the ideals of beauty.

For in a word, this kingdom is God's kingdom; and all ideals have their source and goal

in Him. It is also Christ's kingdom; and He is the ideal man, the ideally perfect subject and member of that kingdom. The kingdom thus unites into a most blesséd, holy and beautiful common life, those who, by being transformed into the likeness of Christ, progressively realize this ideal manhood.

Consider the coming of this kingdom as a ceaseless process. Thy kingdom come. It is here and now, not far away, but nigh thee; and yet it is in a constant process of becoming. The doctrine of the evolution of the kingdom of God was taught centuries before Darwinism began to have its day. Jesus Himself so represents the nature and history of the divine kingdom. It is like a mustard-seed as respects its development: it follows the law of all growth—first the blade, then the ear, then the fully matured grain. To such a seed of an evolving life did Jesus compare Himself; He must first fall into the ground and die, before He could spring up, grow, and bring forth fruit.

I have already said that all things and souls are included in the kingdom of God. All history, then, when looked at from its point of view, is the history of its development. The principle of evolution as applied to the physical basis of man's rational, moral, and religious life is certainly dominant in all forms of modern science. But what satisfactory standard of better or worse, of higher or lower,

and what goal or end of the course of change, can there be which leaves out of account the superior value of this ideal life? Estimated by the standards which are accepted in the kingdom of God, all that the physical and natural sciences consider is of real worth only as related to this life. Weighed in the balance of the kingdom of heaven, the whole Milky Way, as mere bulk of myriad worlds, is lighter than a single human soul. Rated by the coin which is current in Christ's great commonwealth, not a sky full of star-dust is worth one of those little ones for whom the Son of God died. The evolution of the physical universe is, then, the coming—not of the kingdom indeed, but of the possibility of the beginning of the kingdom among men. It is preparation for that for which we pray when we say, "Thy kingdom come."

But as soon as souls begin to be, anywhere in all this vast physical framework, then the real history of the kingdom commences; then the kingdom begins to come, in the truer meaning of those words. And all history is the history of the kingdom. It is difficult enough to draw a firm line between secular history and the history of the Christian Church. All so-called "secular" events and developments in those places where Christianity is planted are absorbed, so to speak, in the history of the Church. But the conception of God's kingdom is a far more inclusive

conception than that of the Christian Church. All human progress, and especially all progress toward a higher, purer righteousness, may be understood as the coming of this kingdom.

All through the countless ages of human history, and perhaps through the yet more numerous ages of the history of other than rational human lives, this mighty empire of God has been advancing. Men have said, lo! here; and lo! there: and now it is about to come as never before—or it seems slowly advancing or even retrograding; but all epochs and eras are parts of its progress. With every new discovery of science, with every triumph of the right, with every advance of pure religion, this kingdom comes. Sometimes its strides forward are like those of an angel with wings; sometimes the pages of its history seem to be turning with great rapidity. Again its movement seems slower, and apparent pauses intervene.

The most patient of its subjects not infrequently grow impatient. My God, art thou dead? cried Martin Luther in an agony of apprehension for the final success of the kingdom. Shorthand methods for bringing its history to a conclusion are often advocated and for a time appear to prevail. But at the end of them, the kingdom is still coming; it has not as yet by any means fully come. Again the heart of the watchman, impatient of the divine slowness, faints with waiting:

he concludes that the kingdom has ceased all forward movement. But even then, it is coming, altho it has not fully come.

The meaning of all growth and development is to be comprehended only in the light of that toward which the growth and development are directed. The meaning of the acorn is to be seen in the matured oak; the meaning of the egg appears when the bird is hatched and full grown. The meaning of the progress in non-living forms is more clearly apprehended when life has come upon the earth; and the significance of all lower forms of life is clearer in the light of the life of man. The perfect man, Jesus, who taught us this prayer, is the light that lighteth every man coming into this world. So is the grandeur of the ideal good, toward which all other progress tends, imaginable only as we view such progress in the light of this supreme ideal. What is the highest meaning of all forms of development? It is that the kingdom of God, which is the end of all development, is coming more and more.

Consider this petition, as the prayer which we are exhorted to pray. The wonderfully fine thing about it is that it is given to us as our prayer. This fact gives the petition a place of great dignity and tenderness in the hearts of those who use it intelligently. For the significance and the value and the undying interest which belong to our individual

lives depend upon this, that we may consciously and lovingly take our places as members of the kingdom of God.

The exclusive contemplation of man as belonging to the kingdom of nature depresses and belittles our being, our work, and our destiny. In weight, bulk and strength, many things far surpass us. There are insects that are more agile than we are; spiders and ants have, in many regards, a superior equipment of instincts. If we boast of our greater brain mass; even there the whale and the elephant excel us. Our lives are but a span, compared with the lives of some of the lower animals. And as part of mere nature, what will it soon matter how great and wise and strong we have been?

As members of the government and social community, how insignificant and valueless we often—and not wholly without good reason—appear to ourselves to be! Let a private or a captain fall in any given company, and the ranks quickly and quietly close up, or a new captain is appointed; the great march of society goes ceaselessly on.

In view of our insignificance as parts of nature and members, merely, of what we call "society," it is small wonder that we ask ourselves, "Is, then, life worth the living?" and doubt what answer we shall make to this sad and yet humorous inquiry. But the prayer of our Lord bears in upon us, all the more

forcefully and helpfully because, indirectly, of this comforting and uplifting assurance: It is all one kingdom; it is God's kingdom, but it is also our kingdom, if the king is our king. What significance and value this imparts to our lives! We, tho we are children of the dust and of a single day, and tho we are private individuals in a world where emperors can perish and be at once forgotten or remembered but a day, are members of this kingdom. We merge ourselves in it. Its interests are our interests; its triumphs exalt us; our growth in character is connected with its coming; its members are our brethren; its end is salvation for us—not in the lower and selfish meaning too frequently attached to the word, but because the perfection of blessedness, beauty, and holiness for all the members of the kingdom is the end of the kingdom itself.

Nor is it with the lips alone—no matter how honestly and earnestly—that we are bidden to pray, "Thy kingdom come." Our entire life may be, nay, should be, the expression of the same wish and purpose. Every striving for self-improvement and self-purification may be signaled as an act of allegiance to the kingdom; and every act of self-improvement and self-purification accomplished is an actual increment of growth in the coming of this kingdom. May the kingdom of God come is our prayer. Well, let it come: in our own

mind, imagination, heart, will, daily life. The petition which follows this and is but part of it reads thus: "Thy will be done in earth as it is in heaven." Every truth taken into the mind, every beauty welcomed by imagination, every wish for purity cleansing the heart, every good deed willed and executed, is God's will done on earth; and that is, so far forth, His kingdom come.

LOBSTEIN

THE REVELATION OF GOD IN JESUS CHRIST

PAUL LOBSTEIN

PROFESSOR of dogmatic theology in the University of Strassburg, Germany, since 1884; born in 1850 at Epinal; educated at the universities of Strassburg, Tübingen, and Göttingen; author of "*Petrus Ramus als Theologe*" ("Peter Ramus as a Theologian"), "*La Notion de la Préexistance du Fils de Dieu*" ("The Notion of the Preexistence of the Son of God"), "*La Doctrine de la Sainte-Cène*" ("The Doctrine of the Lord's Supper"), "*Reflexions sur le baptême des enfants*" ("Reflections on the Baptism of Infants"), "*Die Lehre von der Uebernatürlichen Geburt Christi*" ("The Doctrine of the Supernatural Birth of Christ"), "*Die Altkirchliche Christologie und der Evangelische Heilsglaube*" ("The Christology of the Ancient Church and Its Belief in Regard to Salvation"), "*Voltaire et le Christianisme*" ("Voltaire and Christianity"), "*Études sur la notion chrétienne de Dieu*" ("Studies in the Christian Notion of God").

THE REVELATION OF GOD IN JESUS CHRIST[1]

Prof. Paul Lobstein, D.D.

"Show us the Father and it sufficeth us. . . . He that hath seen me hath seen the Father."—John 14 : 8, 9.

The leading idea of our text is as clear as it is simple and it is easy to formulate it in a single word: it means the manifestation of God in Jesus Christ; or, to speak more accurately, the revelation of the Father by the Son. The revelation of the Heavenly Father is, in fact, the object of Philip and the answer of Christ—let us try to grasp them well and to get at the signification of the one and the other. To solve this double problem is to penetrate the sense, or at least to understand the depth, of that which forms the center of Christian truth and the very spirit of the Christian life: the revelation of God our Father by Jesus Christ our Savior.

What is more childish at first sight than this saying of the disciple: "Lord, show us the Father and it sufficeth us?" Is it not true that this utterance, which fell from the lips of an apostle who for a long time has been the companion and the follower of Jesus, forces you to feel an impression of surprize, mingled perhaps with impatience or with

[1] Translated by the Rev. Epiphanius Wilson.

pity? What a strange mistake! What gross misunderstanding of the spirit and the word of Christ! That Nicodemus, dominated by the formidable influence of the Pharisee and legal traditions, could not grasp the mystery of the birth from above of which Jesus spoke to him; that the woman of Samaria, wrapt in the clouds of a religion half pagan, was incapable of understanding the promise of Jesus in announcing the gift of a water which should endure unto eternal life; that the Jews, imbued with age-long prejudices, crusht under the yoke of the letter and habituated to the most material conceptions of religion, should not take the trouble to lift themselves to the high spiritual ideals in which the language of Jesus moved—are things easily to be explained. But that a disciple who had lived for a long time in intimacy with the Master, who must have been familiar with His teaching, must have been imbued with His spirit, must have lived His life; that an apostle should still have been so dull as to formulate a demand, the absurdity of which seems obvious, this is indeed difficult to understand.

Our impression in this matter is doubtless very natural. Nevertheless, the decision which it suggests to all of us will perhaps appear even to ourselves superficial and premature if we try to comprehend the intention which suggested the demand of Philip.

Jesus had been speaking to His disciples

of God and of divine matters. He had been preaching the Father; He had borne witness to His power, to His holiness, to His love. What if the Lord would condescend to even more than that; would be willing to initiate His followers, in a more intimate and deeper manner, into the knowledge of that God of whom He had spoken to them; would yield to them the privilege of a revelation full and entire, of a demonstration perfect and direct, of a vision face to face, instead of a teaching which was always indirect and necessarily fragmentary; instead of speaking to them of the Father, would proceed to show Him to them—let them see Him by one of those intuitions so sublime that had been granted to the prophets and which were well known by Jesus Himself. Viewed in this light, the demand of Philip will recall to our memory the prayer of more than one hero of ancient tradition. More than this, it expresses and conveys to us—in a simple manner, I confess, but a manner sincere and ardent—that general desire, that universal expectation, that unquenchable and unconquerable hope, which was cherished by the whole nation of Israel. "I beseech thee show me thy glory," said Moses to the Eternal (Ex. 33 : 18). "Oh that thou wouldest rend the heavens and come down," said the Psalmist (Ps. 144 : 5). Isaiah eagerly, in the same terms in his holy impatience, demands and implores a

personal intervention of God. "Bow thy heavens and come down" (Is. 64 : 1). Does not this wish exprest by the prophets indicate in a certain measure the tone of some incidents of the Bible which are well known to you? It was Jacob who saw in a dream a ladder whose end was upon the earth, while its topmost part was lost in the clouds, and upon which the angels of God were ascending and descending; a dream truly prophetic, a wonderful symbol of the reconciliation between heaven and earth. It was this same Jacob who, in a night of anguish and prayer, where he struggled, we may almost say, bodily with God, issued from this combat a conqueror. It may be one almost dead, yet a conqueror who dared to say, "I have seen God face to face and my life is preserved" (Gen. 32 : 30). It was Moses who obtained the favor, not indeed of seeing Jehovah in the full splendor of His majesty, but of touching the hem of His garment; that is to say, of perceiving His presence in its outer manifestation. It was Isaiah who, on the threshold of his prophetic ministry, was caught up into an ecstasy in the temple, which was filled with a celestial splendor and resounded with the song of seraphim: "Holy, holy, holy, is the Lord God of hosts, and all the earth is filled with his glory." Nor is it possible to forget the most sublime of all these visions which the Scriptures present to

us through the most magnificent symbol, the most consoling and triumphant of realities of a God patient and pitiful, slow to anger and abounding in loving kindness, who indicates His presence not in the earthquake which breaks the rocks, not in the fire which swallows up the forests, but in the soft whisper of the breeze, the blesséd messenger of joy, of peace and of love, a celestial murmur which intimates the presence of God, whose true name is that of Father. Yes, this God, whose strong and yet tender influence was felt by the great solitary of Carmel, the implacable Elijah, this God has promised to reveal Himself in His fulness to the entire nation and to display His countenance before all the children of Israel. He promises even to conclude with this people, at one time faithful, an eternal and inviolable alliance, to write His law in their hearts, to come Himself to dwell in the midst of those whom He chose for His heritage.

This prospect of victory, of glory and of happiness is suggested with all its anticipations upon the divine declaration addrest to the nation by the prophet Jeremiah: "I am a father to Israel."

"Lord show us the Father and it sufficeth us." This request of Philip is the request a thousand times repeated by the faithful of the ancient covenant, it is the cry of the prophets, it is the prayer of the Israel of God.

It is even more than this. It expresses the longing of humanity as a whole, it is the most profound desire of every human heart, it is the secret sigh or open aspiration of your own heart. "Like as the hart desires the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God, for the living God"—yes, for the just and holy God, for the pitiful and tender-hearted God, for the God whom I can call my Father. Such is the interpretation of that which is an obscure emotion in every soul; of that indestructible need which agitates it; of those aspirations which are inherent in our nature, the pang which can not be allayed and which yet is the eternal glory of humanity in all its members. Yes, throughout the history of the peoples who have reigned one after another over the earth, and who often present the spectacle of frightful disorder or of bloody chaos, we meet with many undeniable testimonies of this divine instinct. It may be dimmed or corrupted, but it can not be uprooted from humanity without tearing out its heart. What a concert of voices raised with infinite variations of this single theme do we find in the poets, in the utterances or presentiments of philosophy, in the prayers which rise from the bosom of all religions and are addrest to that God, unknown or misapprehended, to whom a thousand altars and temples have been raised. This great diapason

is the echo of a world divine. And in harmony with that innumerable choir, your voice is also to be heard, whether distinctly or faintly. But this voice which comes from God and rises up to Him again—who is the God on whom it calls? I appeal to your personal and individual experience for an answer: neither the power of the Creator, in whom you live and move and have your being, nor the holiness of the judge, whose supreme law written on your heart commands obedience or exacts reparation; neither the God who is almighty nor the God who is just and holy can suffice you. The God who claims your heart is a God who loves and who blesses you; who heals and consoles you; who pardons and saves you. The only God of whom you can say, "He suffices me," is the God whom you are permitted to call your Father. "Show us the Father and it sufficeth us." Yes, this is the profound aspiration of the human soul, the prayer at once the most daring and the most imperious of your own spirit. God—my Father—is He who has drawn me to Himself while He whispers to my soul, "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine." The moment in which I can dismiss all my cares is now come, because He careth for me. The Father is He who when He strikes me chastens me through love for me, for my profit, in order to make me a participant of His holiness.

The Father is He who opens His arms to receive the repentant prodigal, and to whom it is easy for me to acknowledge all my faults, because He is faithful and just to forgive me all my sins and to cleanse me from all iniquity. The Father is He to whom I can speak with the freedom of a son: "I will always be with thee, thou hast taken me by the right hand, even when I walk through the valley of the shadow of death I will fear no evil, for thou art with me. Thy rod and thy staff shall comfort me. Thou shalt lead me with thy counsel, and after that receive me into glory. Father, into thy hands I commit my spirit!" Is not this the God whom you need, the God who called back to the path of life His weak, sinful and mortal creatures? Is not this the only true God? Our Father—all is comprized in that; the calming of all perturbations, the solution of all doubts, the reparation of all losses, the consoling of all sorrows, the pardon of all sins, the rising up again from every fall. Our Father—here is light in all our darkness, life in death, heaven on earth. Blest, therefore, be the apostle for having addrest to Jesus this request which is above all requests, the prayer which comprises not only the expectation and the hope of the people of Israel, but the universal aspiration of all humanity: "Lord, show us the Father and it sufficeth us," and this alone can suffice us.

We have heard the request of Philip. Listen to the answer of Jesus, for here is an answer, a divine answer, as clear as it is simple. It responds to the expectation of Israel, to the prayer of humanity, to the cry uttered by your soul when it feels the divine homesickness and you lift your eyes to heaven, saying with the Psalmist, "My soul is athirst for God, when shall I come to appear before the presence of God, while they say unto me where is now thy God?" As for my God, I have found Him in Jesus Christ. "He that hath seen me," said Jesus, "hath seen the Father."

Yes, we know that already, for we have understood and have proved it. The love of God which permits us to call Him Father, embodies not merely a barren wish or a vague promise, it is an actual gift directly and permanently bestowed upon us. It is not merely a kind message, a beautiful theory, it is a real, powerful, and living thing. The infinite pity which desires not the death of the sinner, the eternal charity for which our heart is sighing, and in which alone it can find peace and repose, has appeared in the midst of humanity, has lived upon this earth, has a name in history, has been made flesh: we can look upon it and our ears can hear it; we can see it with our eyes and our hands can handle it. Jesus has shown us the Father. He has revealed Him in His own person, for

He has loved us as God Himself has loved the world. He loved us when He appeared upon this earth of grief and sin, the good Samaritan, taking up and healing human wounds when the stricken one had been abandoned by the passers-by, who turned their faces from them. He loved us when, as a shepherd, tender and faithful, He set out to seek the sheep that was lost and perishing, never tiring in the pursuit and only finding rest and joy when He could say to the angels in heaven: "Rejoice with me for I have found my sheep which was lost." He loved us even to death, when, descending into the depths of our miseries and of our sins, He took upon Himself with sublime compassion the burden beneath which we were sinking, when beaten with scourges, loaded with insults, crowned with thorns, He made of the cross on Calvary the throne of His glory, calling to Him souls that labored and were heavy laden, praying for His executioners—that is to say, for us—and opening His arms to embrace and bless us. He loved us even to death, even to the death of the cross, and as He loved us yesterday, He loves us to-day, He will continue to love us to eternity. His charity has lost nothing of its divine immensity, of its world-embracing breadth, of its duration which comprises eternity, of its profundity which goes down into the depths, of its height which mounts to heaven, and makes heaven descend

to earth. In truth, if love is the greatest thing in heaven and on earth, if everything in God is love, if love is the very life of God, we find in Jesus the splendor and the glory of God, the express image of His person, the plenitude of His divinity dwelling bodily in Him. Whoever has seen Him has seen the Father.

It is for this reason that the creed of the Church acknowledges the divinity of the Savior. In Jesus Christ the Christian soul apprehends and adores the perfect revelation of that infinite love which created the world, which presides over the destinies of humanity and guarantees to us the inheritance of salvation and the possession of eternal life. Such is the religious, and therefore the only essential meaning of Christ's divinity. Here we find it reduced to its more simple terms, to terms truly evangelic. How often has this blesséd doctrine of Christ's divinity as asserted by the Christian conscience been misunderstood. How often has it been misapplied and transformed into some abstract speculation or other, some transcendent problem of metaphysics, some unintelligible formula, and sometimes so far removed from the promptings of piety that simple and unquestioning faith, when confronted by these difficult and insoluble questions, utters the distracted cry, "They have taken away my Lord and I know not where they have laid him." Let us be-

ware of confounding these factitious explanations of logic, always inadequate, with the living and positive realities of the faith! The confession of Christ's divinity has neither meaning nor value unless it is the spontaneous avowal of a conscience which has broken through the bonds of sin, by the conquest over it of the Savior's pity and the feeling that it had been transformed by His spirit. "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and known that thou art the Christ, the Son of the living God." This utterance of the apostle's heart is the most powerful testimony and the only real homage which can be offered to the divinity of Christ. To confess the divinity of the Lord is to confirm it. It is to feel in yourself that He has granted to those who give themselves to Him the power of a life everlasting; that He has communicated to His own the principle of infinite love, of eternal truth, of perfect holiness; that for all the motives of action which prevail in the world and are inherent in our lower nature, He has substituted a new inspiration, a life which proceeds from God and is imbued with a spirit from on high; that to enter into communion with Him—that is, to be at one with God Himself, who is the supreme goal and the unchangeable fount of happiness of His disciples—made one with Him as He Himself is one with the Father. This is the

fundamental and essential fact which alone it is of importance to maintain, and which, thanks be to God, is absolutely independent of all dogmatic explanation and of all speculative formulas. We must boldly make this declaration, for it is in the interest of gospel truth that we are compelled so to speak. If the explanations of current orthodoxy, instead of being a precious support to your faith, are nothing but a crushing yoke to your thought, dismiss them from your mind without anxiety. Those to whom Jesus addrest His liberating words, "Go in peace, thy faith hath saved thee," did not know the Nicene Creed or the Athanasian Creed. Notions of the most elementary nature may be entertained with regard to the simplest catechism. What of that? The little child who joins his hands to address in prayer the Savior who loves him as his mother loves him, has a better comprehension of Christ's divinity than the greatest doctor who can speak with confidence on the eternal preexistence of the Word or the two natures of Jesus Christ, yet has never felt in his heart the secret testimony of the love divine and the triumphant reality of the Savior's declaration, "He that hath seen me hath seen the Father."

It is possible to follow Jesus, to be His disciple, to call Him Lord, without having known in just what way He purposes so to be, even without having seen in Him the Savior who

reveals to us the Father. In order to see this it is necessary to gaze at Him. Have you gazed at Him with an eye that is profane, with an indifferent and cold regard, with an eye filled with the contemplation of self and satisfied with that which you see in your own character? In that case, alas! you have not seen in Him the Father, because you have not seen in Him the Savior, the Savior who saves, who calls to life him who was dead, and who would gather you, a prodigal and lost son, in His arms and to the heart of your Father. But if from the depths of your weakness and your misery, you lift your eyes to the hills from whence cometh your help, if you contemplate the Savior with the faith of the leper, "If thou wilt, thou canst make me clean"—with the hope of the thief on the cross, "Remember me when thou comest into thy kingdom"—with the love of the disciple whose heart divined the presence of his risen Lord, "It is the Lord"—if such is the glance which you fix upon the Savior, the earnest and searching glance of a faith which brings salvation, of a hope which consoles, of a love which brings you life, then, and then alone, the prayer of your soul which sighs after the revelation of the Father will meet with its full satisfaction; then the experience of your heart will be able to confirm by its testimony the word of Jesus, "He that hath seen me hath seen the Father"; then a sinner, yet

pardoned and saved, you have God in Jesus Christ, and you can say with the poet:

In finding thee, all things I find;
All bliss by faith is mine.
I rest upon thy breast reclined;
For Jesus, I am thine.

LOOFS

THE TRUE SENSE OF HONOR

FRIEDRICH ARMIN LOOFS

PROFESSOR of Church history at the University of Halle since 1886; born June 19, 1858, at Hildesheim; educated first at the gymnasium in Hildesheim, and studied, 1877-82, successively under Adolf Harnack, Tobias Beck and Albrecht Ritschl in the universities of Leipsic, Tübingen, Göttingen; passed the examinations in theology at Hanover in 1880 and 1883; in July, 1883, was appointed lecturer on Church history at the University of Leipsic; Ph.D. (Leipsic, 1881), and D.D. (Marburg); has for many years preached university sermons at both Leipsic and Halle.

THE TRUE SENSE OF HONOR[1]

Prof. Friedrich Loofs, Ph.D., Th.D.

"I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not, if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"—John 5 : 41-44.

THREE times in these words of Jesus is the term "honor" spoken. The Greek word here translated, "honor," might also be rendered "esteem," or indeed "glory." It is the same word with which commences the Christmas anthem, "Glory to God in the highest" (Luke 2 : 14). And the same word sounds forth in the Epiphany passage, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee" (Isa. 60 : 1); the same word which John employs when he narrates how Jesus at the marriage in Cana "manifested forth his glory" (John 2 : 11); the same word which he uses when he records concerning Jesus, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1 : 14). Therefore the first word of Jesus in our text, "I receive not honor from men," signifies, "I am not anxious to be esteemed by men, I have no

[1] Translated by the Rev. William Durban, London.

desire for the glory that is given and appreciated by men." But is it not meant for us all, that we, if we believe, shall see in Jesus the glory of God? (John 6 : 40). Does not Paul say that God has given to the Christian the light of the knowledge of the glory of God in the face of Jesus Christ? (2 Cor. 4 : 6). Yet there is no contradiction here. We can only truly understand the glory of Jesus if we see it gleaming forth from His humiliation, as does Paul, when he says of Jesus: "He humbled himself and became obedient unto death, even the death of the cross; wherefore, God also hath highly exalted him and given him a name which is above every name" (Phil. 2 : 8-9). No one can comprehend the glory of Jesus who looks upon His earthly life without being inwardly interested in it. The glitter and pride of a royal court, with its orders, titles, and ranks —all the glory of this world even those can perceive who attach little value to it. But with spiritual things it is otherwise. An unmusical ear can not appreciate a great composition, and only a learned mind can truly understand a deeply learned work. Absolutely so is it also in the realm of religion. The glory of Jesus can be apprehended only by him who has experienced the thought of Jesus in his soul. And this conception of Jesus can not be apprehended merely in the intellect. It is not by accident that the

passage in Paul's Epistle to the Philippians, from which I have already quoted the words concerning the humiliation and exaltation of Jesus, begins with the expression, "Let this mind be in you, which was also in Christ Jesus." Jesus remains what He is, whether or not He is to us what He is. But to us He becomes what He is only when we become able to comprehend Him.

Our text enlightens us concerning a very important point. For the beginning, "I receive not honor from men," answers to the conclusion, "How can ye believe, which receive honor, one of another, and seek not the honor that cometh from God only," or, correctly translated, "and seek not the honor that comes from the only one God?" Therefore, Jesus says to the Jews whom He addresses, and to us who, to-day, hear His word, that it is a preliminary condition for faith that there must be found within us the feeling of that which He expresses, saying of Himself: "I receive not honor from men."

What is it that is thus demanded from us? Shall we remain indifferent to the value of a good and honorable name? Did not Jesus take into account that in many a temptation a man must think upon his honor? Did he not know what a part is played in educational matters by the awakening and cultivation of the sense of honor? Oh, no! Jesus will not hold in light esteem anything which is really

good. He does not restrain us from cultivating whatever can promote the inner life. Also, the true sense of honor is something valuable to Him. Nay, when He says that faith is impossible to a man who is receiving honor of another, but is not seeking the honor that comes from the only one God, He thus claims that the true sense of honor, as He understands it, is a preliminary condition of faith.

The true sense of honor is a preliminary condition of faith, for he only who cherishes this right feeling will not throw himself away on the miscellaneous crowd of men, and he alone can learn that man is worth only what God esteems him to be. There can not be the slightest doubt concerning the first point. For him who makes it his chief aim and object in life to receive honor from men, it is impossible to assert his best self. He must, on such a principle, be constantly subjecting himself to the influence of others—must follow the maxim, "When you are at Rome, you must do as the Romans do." For the majority of men ordinarily regard honor as a matter to be paid to others according to their different points of view. There are still districts in which any citizen would lose his reputation if he did not go to church. But in our cities may be found circles in which it is held to be dishonorable to be seen with a hymn-book under one's arm. Here it is

held to be honorable never to deceive a maiden; there, on the other hand, it would be accounted fatal to honor to contract an ill-assorted match. Here, the people follow simple fashions in manners and dress; there, on the contrary, a simple breach of etiquette is regarded as a shocking crime, and questions as to toilet become affairs of honor. In bullying and sottishness, in flirting and prodigality, many find their ideas of honor. Even thieves and robbers have their standards of honor. He who would receive honor from men in all the various circles with which in life's varied experiences he may come into contact, must to-day please these, to-morrow those, changing his standpoint at every turn; here economizing, there squandering; now playing, then toiling; or acting the toiler. Such an one throws himself away on the miscellaneous crowd of men. By him the true sense of honor is lost in the mere search after honor. He can not believe. For who would cast seed upon quicksands? Where faith is to grow there must be the possibility of strong and independent determination. Thieves and murderers can more easily come out of their sinful lives into the life of faith than those who pursue their way through life in a course of zigzag vacillation, characterless, being not more than mirrors of their surroundings. He who knows what is the true sense of honor will not thus give himself away to the world.

And such a true sense of honor is the preliminary condition of faith.

That is, as already remarked, self-evident to us all and needs no further elucidation. Nevertheless, we may yet linger briefly over the consideration of this same self-evident matter. For it teaches us that the question of honor and of the sense of honor is not quite so simple as it sometimes appears. The question seems simple. For we, in ordinary life, talk of "a man of honor" as tho the meaning were comprehensible to all; we awaken and strengthen the sense of honor in the minds of children; we expect from those who are grown up that they maintain their honor. But still is not this seemingly simple matter in reality exceedingly difficult? Indeed, human standards alone considered, there are as many species of "honor" in the world as there are social grades, conditions of life, and nations. Even if our own particular world is not large, yet we shall find that here things will be counted to our honor which there are taken amiss. Or can we avoid that disquieting complexity, by thinking that the honor of a man depends entirely on himself, asserting that he is a man of honor who always guards jealously over his self-esteem and never permits it to be marred by the judgments of others? The word "honor" points in another direction. In our language the word honor is used to signify the repu-

tation which our character and actions call forth from without ourselves, and in the Greek original the word in our text applies in like manner. Man can receive honor, but no one can give honor to himself. On account of the difference between men, will not honor and the sense of honor therefore become something very uncertain and very difficult to define? Yes, that is sure! To "receive honor from men," as soon as we begin to think of all men with whom we have to do, not only involves ideas incompatible with the true standard of honor, but at last becomes something impossible. Even the greatest lack of principles would not render it possible to gain honor everywhere. For the ideas of honor in the world are too much opposed to each other. Nevertheless, the idea of honor is no fantom; honor is not a thing merely existing in the speech, the thoughts, and the imagination of men. There is a right honor. But what is it? Shall each one seek honor in his own circle?—the officer among his comrades, the merchant among his purveyors and customers, the student among his fellow scholars, the philosopher among his associates? On this principle numbers of people act; partly unconsciously, partly designedly. But this standpoint is also untenable, and, as we will see, an obstacle to true faith. The true sense of honor is a preliminary condition of faith; but this true sense of honor

does not permit itself to be confined to the narrow circle of human society.

Jesus is speaking in our text to Jews, who had found fault with Him for healing a sick man on the Sabbath, and, indeed, had directed him to take up his bed and walk. A heathen, if he had heard of this work of Jesus, would probably have gained confidence in Him as the humane helper of the sick. But those Jews did not come forth from the prejudices which were inveterately cherished in their circles; they could not divest themselves of the thought that a Jew must not, on any account, infringe on the customs of the Sabbath. Jesus had, on this account, made Himself obnoxious to them because of His deed; they feared risking their reputation among their fellows if they treated Him cordially. Therefore Nicodemus himself came to Jesus by night (John 3 : 1); the idea of honor which, as a Pharisee, he cherished, would not have allowed this by day. Therefore do the Jews in our text display enmity to Jesus. Now, therefore, says He to them, "How can ye believe which receive honor one of another?"

Will Jesus, therefore, condemn us if we receive honor from the circles to which we belong? Undoubtedly He condemns all "receiving honor one of another," when behind such behavior lies the motive of selfish vanity. Whoever only seeks his own advantage, even in foregoing a thing and constrain-

ing himself: whoever is acting as he thus acts only because he so creates a good impression; whoever seeks honor and reputation as contributing to his vanity: such will never become a true disciple of Jesus. The Lord, who came not to be ministered unto, but to minister (Matt. 20 : 28); the Lord who forbade the sick man whom He had healed to proclaim the healing (Mark 7 : 36); the Lord who enjoined His disciples, that they should tell no man that they had discovered that He was the promised Christ (Matt. 16 : 20); the Lord who abjured the royal crown (John 6 : 15) and wore the crown of thorns: the Lord, who Himself received no honor from men—He can use no servants who permit incense to be burnt to themselves. Tho it be godly circles, the approbation of which is aspired to, tho it be godliness itself, by which honor is expected to be gained, yet it is a final decision of our Lord, given against the Jews, who rejected Him in order to retain their credit of godliness: "How can ye believe, which receive honor one of another?" Vanity is with regard to faith what the grub is to fruit. A grub-eaten fruit is often more showy than others, matures sooner than others, but it has no more life in itself, and perhaps the core is rotting within it. Spiritual pride leads to hypocrisy, and every one who knows his Bible well understands how sharply Jesus condemns this.

But, it may be asked, does Jesus condemn all seeking honor from one another, even when this aspiration is impelled not by vanity or pride, but by an honorable consciousness of duty? Our text can not be adduced as an example in this respect, and, indeed, our conscience admonishes us on the contrary. As to the last matter, it is easy to apprehend that not every reception of honor one from another, not every reception of honor from the circles in which we move, is wrong. Thus all the instruction instilled into children stimulates them to win the approbation of their teachers. And how many men will, in later life, be kept in the path of goodness through the sense of honor instilled into them, through the respect in which they hold what is accounted right and honorable in their spheres? Even professional honor has its values. If a merchant, at the end of the year, from a sense of commercial honor, spends a whole day in reckoning his accounts in order to rectify a mistake in his books, does not this serve a good end? Does it not stimulate all his clerks to greater care and faithfulness? If a soldier, from military honor, risks his life in battle, or on the march overcomes every feeling of weariness and every temptation to lag behind, is not this heroism worthy of praise? And is not that a wholesome sense of honor in the young student which preserves him from vulgarity? And is not that a

praiseworthy feeling which spurs on the workman to industry in the presence of his fellow workers?

Hence the respect felt by men generally for what is considered good and honorable in their circles of society can not be disregarded root and branch. For, in proportion to the esteem in which that which is truly good is held in any circle, will the standard of opinion in that circle exercise a restraining moral effect on him who adopts that opinion. He who has been reared in a family where never anything immoral or mean was considered as excusable may be preserved from many an evil wandering by the sense of honor which he brings from the parental home, by "receiving honor" from father and mother and sister and brother. Our text does not traverse this sentiment. Jesus does not here blame every form of receiving honor one of another.

He does rebuke that practise of it which held back the Jews around Him from goodness, thus limiting their moral judgment by the sense of honor in their own narrow circle.

"How can ye believe, when ye receive honor one of another, and seek not the honor that comes from the only one God?" So speaks Jesus. And thus He sets over against the narrow circle in which the Pharisees and scribes judged what was honorable the wide region embraced by the kingdom of Him who

alone is Lord of heaven and earth. Does not the individual estimate of honor sometimes err in life? For that reason friends are consulted. But circles of friends also may be in error. Therefore physicians may resort to their fellow physicians and the lawyers may consult their brother lawyers, and in the army it is ultimately on the commander-in-chief that the honor of the officers depends. Should it be otherwise in the great wide world? All the human circles have their limits, their prejudices, their weaknesses. But no prejudice, no weakness finds an advocate in Jesus. He paid no respect to the limit of station. He accepted invitations to the houses of the rich and noble, and was not ashamed of publicans and sinners; and He even received to His grace a harlot who forsook her sin (Luke 7 : 37-39). Therefore, when He says, "If thy right eye offend thee, pluck it out and cast it from thee" (Matt. 5 : 29), He manifestly means to say that no complaisance can be tolerated by Him with weak or evil social customs, much less with sinful moral conditions. Whosoever will be His disciple must not receive honor from men. But thereby the sense of honor in itself is not utterly condemned. The true honor of man is more than the approval of his fellows; the right sense of honor has a higher standard than the judgment of a particular human circle. Only such a right sense of honor is a preliminary condition of

faith—a right sense, which does not allow itself to be confined by narrow human circles.

Is not, then, the sense of honor left suspended entirely in the air? Where does it find its standard? This brings us to our third point of consideration. It sounds very fine when we hear—and it can be heard in the theater [1]—that the idea of honor has its notorious limits and defects; we must therefore put in its place the idea of duty. But is the matter helped by these fine words? What is duty? If we only inquire among men, we find the same limits and defects in connection with the idea of duty as with that of honor. But we can escape from both fallacies alike. It is not correct to say there are different kinds of honor. There is only one true honor, as there is only one sun, only one God—or, much better, there is only one honor, because there is only one God, because only goodness is worthy of honor, and because goodness had its highest guarantor in the one God. This is the true honor of man, that he may stand in the presence of God, the holy and omniscient; that love of God may hold him within the limits of true goodness. Whether he be king or beggar, a man is worth just as much as he is worth in the sight of God. Here can the true sense of honor cast its anchor—nowhere else!

[1] When Sudermann's drama "Honor" (Die Ehre) is played.

He who knows this truth, brought before our eyes by Jesus, is indeed on the right path to behold His glory, revealed in His humility. This truth He brings to view through all that He was and through all that He says to us. There was never a freer man, never a man with a stronger feeling of honor than Jesus. "I receive not honor from men"—that is an expression of the humility which condescended so to stoop as to bear the contempt of men, yea, even the ignominy of the death of the cross. And yet it is also a lofty word. For this surely is its unexprest afterthought: "My honor depends on Him who is above all men." That is honor; that is glory to which no man attains. When we think of the Omniscient, we must confess with humiliation that He knows in us much weakness and sin of which no man knows anything; while Jesus was certain of His honor with God. Yet, tho, as Paul says, "we all are coming short of the glory of God" (Rom. 3 : 23), we can and should seek to fix our sense of honor by the rule of the will of God. Next, it is only the example and teaching of Jesus which will show us the way thereto, since it is commended to our conscience that He is "come in his Father's name."

For this is the glory of the human soul, that it was created only to serve the highest Lord. Whatever word of Jesus penetrates the conscience thus proves itself to be a demand of

the Most High. Here the true sense of honor must be rooted—with the pride of the strong man, Christopher, famous in the legend, who forsook one master after another, because he would serve only the strongest and the highest. He who forms his standard of honor on earth by any other rule falls under the severe rebuke of the words of Jesus in our text: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Oh, many prophets have come, on whose wisdom men have founded their sense of honor, from the sages of the ancients down to the diseased philosopher, Friedrich Nietzsche, who aimed to value afresh all moral standards. Nothing that is really good in the doctrine of all these men is shut out by the preaching of Jesus. For He came in the name of Him of whom all goodness and all truth arise that ever men have thought of or exprest. Likewise the sense of honor which depends on God's will does include all that is held honorable in the particular circles of human society and really is honorable. But those prophets all had and have their time and their sphere of influence; and likewise have all human circles their limits according to their time and place. Only the will of God prevails evermore and everywhere. And tho reverence for many of these prophets has almost deified them; tho, also, to many nar-

row-minded men their professional honor becomes their God; yet there is only one God, whose will alone is the highest rule for all the world and in all ages. Man is worth just as much—I repeat it—as he is worth in the sight of God.

This can, this must be understood by the right sense of honor. Only such a true sense of honor is the preliminary condition of faith. For faith has not only to do with this short span of time—it reaches forward to eternity and strikes root therein. But for eternity all the limits of this age have no value; and all the standards which pertain to this world fail there together. Until death, the artificial divisions of society can subsist; till death an inferior standard of honor may be maintained. Yes, even to the funeral ceremony, and the edge of the grave, the social distinctions of life may continue; even there, the earthly notions of honor prevail—sometimes justly, sometimes unjustly. But then it ceases! Princes also are men, born of woman, and shall return to their dust. And, as surely as the good is good, and the evil is evil, so surely then does that eternity follow in which that alone shall be true honor which is counted honor in the sight of God, the only Lord of all the world and all ages. And therefore the standards of eternity, and these alone, are the true standard also for this age. The more we accustom ourselves to them

the stronger will be the consciousness in us of the right sense of honor. And in like proportion will be also the growth in us of a comprehension of the honor which is due to Jesus—of His glory, the glory of God which is risen upon the world in Him, our Lord.

END OF VOL. V

A JUNIOR CONGREGATION

A CHILDREN'S SERMON APPROPRIATE TO EVERY SUNDAY OF THE YEAR, TOGETHER WITH HINTS FOR FORMING A JUNIOR CONGREGATION

By JAMES M. FARRAR, D.D.

Pastor of the First Reformed Church, Brooklyn, and Minister of the First Organized Junior Congregation

The church-going men and women of to-day were the church-going children of their youth. But theirs, most likely, was a *compulsory* attendance. This, however, is the *Children's Age*. More time, more thought, more energy are, in this generation, given to the study, development, and discipline of children than has ever been attempted in any past century. *The Children's Church* is being organized in congregations where the children's welfare and the church's future are close at heart. Children in such a church love to attend, for theirs is *A Junior Congregation* worshiping with the regular congregation, thus forming habits of church-going in their best habit-forming years, and acquiring a familiarity with the church's services and ordinances that will help them grow into sturdy church workers.

12mo, Cloth. $1.20, net; by mail, $1.28

FUNK & WAGNALLS COMPANY, Publishers
NEW YORK AND LONDON

"Dr. Burrell always sounds a bugle-call to high emprise. This one will stir whatever of knighthood is active or latent in the heart of the young man who reads it."—JOHN BANCROFT DEVINS, *Editor New York "Observer."*

THE LURE OF THE CITY

BY DAVID JAMES BURRELL, D.D., LL.D.
Pastor of the Marble Collegiate Church, New York City

Addrest to "the youth whose lot is cast in the city or whose heart is turned that way; who knows himself a man, and with eyes aloft, means to make himself a better one; who plans a full equipment, that he may win splendidly."—*From the Preface.*

"The city itself is not a menace to any young man if he is fortified with a strong moral character. To instil this is the object of this book."—*St. Louis Globe-Democrat.*

"I have seldom had more pleasure than I have found in reading Dr. Burrell's strong and suggestive book. It is a book for the present hour and the present age. In a style singularly lucid and wonderfully attractive, Dr. Burrell sets forth the dangers of the city on the one hand and its advantages on the other. Each of the twenty-two chapters might stand by itself as a word of cheer, a bugle-call, or a warning. The epithet most suitable to the book, as a whole, is 'sane.' Nothing is overstrained. Everything is practical, and the book is thoroughly manly, and is infused throughout with the author's vigorous and winning personality. It is emphatically a book for the *young man.*"—MARGARET E. SANGSTER, *Editor of St. Nicholas Magazine*, New York.

12mo, Cloth. $1.00, net; by mail, $1.08

FUNK & WAGNALLS COMPANY, Publishers
NEW YORK AND LONDON

"Without claiming that organic ailments may be overcome by reasonable methods of thought, the author demonstrates very clearly the fact that well-directed efforts are effective in getting rid of many of life's ills, for the relief of which so many people take medicine."—*Chicago News.*

A Common-Sense View of the Mind Cure

By LAURA M. WESTALL

A statement of the theory, applications, and limitations of mental healing. This new book places the mind-cure problem upon a strictly specific basis, in that the method of cure described is based upon well-known laws of psychology, physiology, and hygiene. The book is a departure from the prevailing sentimentalism, and there are no excursions into the occult. It is what its title purports, a common-sense view. The reader is not taken out of his environment, but brought into closer relations with it, and urged to bring to bear upon his case his intelligence and will. The physical basis of functional and nervous disorders is convincingly set forth in this book. While the author regards mental discipline as essential, chief reliance must be placed upon measures designed to build up the central nervous system and improve the quality of the blood and the circulation.

12mo, Cloth. 75 cents, net; by mail, 80 cents

FUNK & WAGNALLS COMPANY, Publishers
NEW YORK AND LONDON

"A volume well worth the reading, especially that part of it which deals with the principles of the Emmanuel Movement by question and answer."—*Rev. Charles H. Parkhurst, D.D., LL.D.*, New York.

MIND, RELIGION AND HEALTH

AN EXPOSITION OF THE EMMANUEL MOVEMENT

What It Is and How Its Principles Can Be Applied in the Cure of Disease and to Our Every-Day Life

By Dr. ROBERT MacDONALD

Minister of the Washington Avenue Church, Brooklyn, N. Y.

The author's training at Harvard, from which he has received three degrees, and where he was University Preacher, 1898–1900, has well equipped him to speak authoritatively on psychological and psychical questions, and makes this book a valuable contribution to all who would have a practical knowledge of the psychological principles underlying Mental and Religious Therapeutics.

"Dr. MacDonald details various stages of the growth of the Emmanuel Movement. The various chapters deal with the power of the mind over ills, the power of the subconscious self, the power of suggestion, the All-Power of the Universal Love, demanding and realizing health, what the movement is and how it began; its 'God-With-Us' significance, its contrast with Christian Science, the movement and Christ, and there are a number of questions and answers. Dr. MacDonald shows careful research on the psychological side, and deals with all phases of the power of the subconsciousness. The volume will have a wide sale."—*Brooklyn Eagle.*

$1.30, net; by mail, $1.40

FUNK & WAGNALLS COMPANY, Publishers

NEW YORK AND LONDON

BV4241 .S3 1909

Modern sermons by world scholars /

39967003284812

BV4241 Return this book on or before the last
.S4 Vol. 5 date stamped below

Library Bureau | Cat. no. 1174 -0